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[Bona, Giovanni] cardinal

A TREATISE

OF

Spiritual Life

TRANSLATED FROM THE LATIN

OF

Mgr. Charles Joseph Morozzo, Cistercian Abbot and Bishop of Bobbio

BY

REV. D. A. DONOVAN, O. CIST.

SECOND REVISED EDITION.

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TRANSLATOR'S PREFACE.

As far as I can ascertain, this is the first translation into English of the *Cursus Vitae Spiritualis*, a work published nearly two centuries and a quarter ago with the approbation of the Master of the Sacred Palace, and reprinted lately with similar approval. This places the author's doctrine beyond all cavil, and leaves no room for question, except as to the *fidelity* and *style* of the translation.

In the former, I trust it will be found substantially exact, while I by no means claim for it immunity from minor faults of rendering or diction. There are indeed a few obscure passages, where possibly I may have misapprehended the author's meaning, and there are certainly many others that would bear a somewhat different rendering to the one I have chosen. In all these cases, however, I may say with Saint Paul: *Quisque suo sensu abundet.*

As to the latter, I have studied throughout to give as literal a rendering as the difference of idiom would permit; both because I wished to

preserve the charming simplicity of the original without any effort at embellishment, and because I believe, whatever may have been said to the contrary, that a true translation should reproduce an author's *ideas* in his own *words* or their nearest equivalents.

The author's long dedication to the Blessed Virgin I have omitted, as a practice now entirely obsolete. For the rest, I am confident the faithful of every state and condition will welcome the reappearance of this long-concealed treasure, and will largely avail of the wealth in its pages. I have a hope, too, that this translation may help to open the eyes of the deluded "Latter-day Saints," "Entire Holiness People," and those who "get Religion," to the extreme folly of their systems, and teach them what true sanctity is.

The late Redemptorist editor, who rescued the work from unmerited obscurity, seems not to have been aware that its author is the same, who subsequently became Abbot and Bishop; and had it been written *after* he had attained to ecclesiastical preferments, it would no doubt have met a better fate. But better late than never.

THE TRANSLATOR.

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A TREATISE
OF
SPIRITUAL LIFE.

PART FIRST.

OF THE PURGATIVE WAY.

Chapter I.—Of the State of Beginners.

The summit of charity, that is, the highest point of christian perfection, is reached only by degrees; for the movement and endeavor of the human will towards perfection, as towards all other things, do not suddenly attain their utmost limits. Charity is begotten by the operation of divine mercy, after birth it is nursed, grows and gains strength, and is at length made perfect. Hence theologians following Denis the Areopagite, from the offices of angels, whose hierarchical acts are to purify, illuminate and perfect, commonly assign a threefold state of spiritual life: that of beginners, that of proficients and that of the perfect, of whom the

first class are purified, the second enlightened and the last made perfect. In this book I follow that order. For I lead man first through the purgative, next through the illuminative way, that when the course of the unitive way is at length completed, attached to God intimately and without stain he may enjoy the wished-for quiet of mind on the lofty mountain top, on the highest pinnacle of perfection.

---

§1.—*Of the Sinner's Wretched State Before Conversion.*

1. No language can describe the sinner's deplorable and utterly detestable condition. Let us imagine the figure of a man whose head and feet have exchanged places, whose every member is distorted and displaced by a monstrous perversity, who is blind, deaf and dumb, and entirely disorganized with paralysis. What more vile and hideous, than he, can be conceived? But much greater is the deformity of a soul polluted with the most foul stain of sin. For, abandoning reason it lives after the manner of beasts, and is so puffed up with pride, that with the utmost effrontery it blushes not to insult its stern judge to his very face. It contemptuously abuses God's benefits, turning the Creator's gifts into hostile weapons. So great is the malice of sin that in itself it contains all kinds of evils. Poverty is an evil; but mortal sin despoils the soul

of supernatural riches and the priceless treasure of divine grace. Pain is an evil; but what pain greater than that of sin, which dissolves the union of God and the soul, and rends the very bowels by the tortures of a gnawing conscience? Slavery is an evil; but the sinner serves as many masters as he has vices and depraved affections, and makes himself the slave of the most cruel tyrant, the devil. Disease is an evil; but sin is the greatest infirmity, curable by no power of nature, but by God's mercy alone. Death is an evil; but sin separates from God, severs from grace, which is the soul's life, and miserably kills the soul itself. In a word, all the evils of pain, all the calamities of this life are the baneful offspring of sin; for says the Lord (1 Kings, ii, 30): "They that despise me shall be despised;" and (Ps. lxxii, 27): "Thou hast destroyed all them that are disloyal to thee;" and, in fine, "no adversity shall hurt if no iniquity gains control."

2. The foulness and malignity of sin are heightened on other accounts also. For, setting aside the supreme good, it alienates man from God, and placing happiness in transitory things, which is a sort of idolatry, declares war on the Supreme Ruler, which is shameful rebellion and violation of majesty; as far as in it lies it horribly strikes the most loving father of all, which is a very heinous kind of parricide; it violates the most faithful spouse's immaculate bed, which

has the malice of sacrilegious adultery; it outrages the angels and saints, whose guardianship and protection it renders futile; it excites the tears of holy church, which bewails the loss of a son and laments the scandal of others; it adds to the torments of the damned, whose punishment is increased by the multitude of companions; it wrongs all creatures, which to the contempt and injury of their common Lord it forces into its unlawful service. But sin itself is an evil so grievous, that if all the punishments of hell were set on one side and only one mortal sin on the other, all the torments of the abyss, supposing no fault, should be chosen rather than the single stain of sin. Wheresoever this horrible monster forces its way, it confounds, overturns and destroys all things; it vitiates man's natural faculties, obscures his intelligence, darkens his will, subjects his reason to sense, and leaves in him nothing but a crowd of contending passions and the densest chaos; it extinguishes merits, robs of virtues, deprives of the fruit of the sacraments, takes away spiritual helps, carries off the right to eternal life, and renders the sinner liable to everlasting punishment, which is twofold, perpetual privation of the beatific vision and never-ending torture of fire the most intense. Such then is man's condition before he reforms and turns to God, before he begins to tread the way to heaven under the influence of divine

grace. But the process of this conversion must be briefly described.

§ 2.—*Of the Order, Manner and Signs of Conversion.*

1. For true conversion is required, first, a knowledge of past guilt, so that the sinner moved by God's grace may realize the filthiness and cruel tyranny of his crimes. Next, a great fear is to be conceived on account of the severity of divine justice, on account of our own frailty, the uncertainty of life, the strictness of the last judgment, the severity of punishments, the loss of heavenly joys, the most bitter privation of the beatific vision, and the offence of a most loving Father and generous Benefactor. The soul struck with this fear will burst into tears, at least of the spirit, and as the Lord knocks at the heart will be affected with inmost grief and detest its sins from love of God alone; then lest it despair, it will be sustained by the surest hope —that hope which raises the sinner's mind, awe-stricken and covered with the darkness of confusion, to the consideration of the bowels of divine mercy, rescuing him from the danger of despair, into which he would rush headlong if suffered to be agitated by excessive fear. Next comes an efficacious resolution of amendment, and sacramental confession, the second plank after shipwreck, accompanied by satisfaction

through works of penance, to which are also added confidence in Christ and fear of the future Judge, hope in his blood, and grief and sorrow for having cruelly crucified in ourselves the Son of God, finally love of so good a Redeemer, and an ardent desire of obeying him in all things, of following his footsteps and embracing his Cross without any concern for the world and the flesh.

2. Any one attaining this stage of conversion will easily persuade himself that he is dear and acceptable to God; still he will not be quite certain of this, because it is ordained by the Lord that it should remain hidden, in order that men, however upright and holy, may be kept in continual vigilance and humility, for it is written (Prov. xxviii, 14): "Blessed is the man who is always fearful," and elsewhere (Ps. ii, 11): "Serve ye the Lord with fear, and rejoice unto him with trembling." But if there be room for conjectures in a subject so difficult, there are not wanting for the consolation of penitents certain signs and indications of true conversion, from which each one may infer in what state he is, and as it were probe himself to some extent. Thus, if any one perceive in himself an affection like that of David, by which he said (cxviii, 163): "I have hated and abhorred iniquity;" if he lift up the body from earthly pleasures, so

that the soul is no longer carried away by irregular desires, but rather rules the body and takes it whither it would not; if he detest all iniquity as well in himself as in others, saying with the Prophet (Ibid. 158): "I beheld the transgressors, and I pined away;" if forgetting the things that are behind, he stretch forth himself to those that are before, with a desire and resolution of advancing. It also points to true conversion, after reconciliation with God and sacramental satisfaction, to persevere in the practice of penance for the remainder of life, both because of the continual recurrence of venial sins that besets us, and that we may lessen the penalty due to mortal sins already forgiven, and finally to conquer the frowardness of the senses and flesh, that they may not drag the soul with them to perdition. But the works of penance are as follows: to lie on sackcloth and ashes, to scourge the body, to humble the soul with grief, to nurture prayer by fasting, to sob, to weep, and night and day to cry aloud to God, to prostrate before the priests and religious, and solicit the prayers of all the brethren in one's behalf. "The Prison of Penitents," written by Saint John Climachus, also the strictness of the ancient Canons, and the rigor of the early Church towards sinners confirm what I here advance.

§ 3.—*Of Bringing Forth Fruits Worthy of Penance.*

1. A sinner's conversion to God is the work of divine grace, which interiorly strikes and moves man to enter into himself and be perfectly restored to his Creator. This grace does, by terrifying with dangers, inciting with miracles, giving understanding, inspiring counsel, enlightening the heart itself and imbuing it with sentiments of faith. But he, who prevented by divine mercy, and fortified by the splendor of heavenly grace, shall have detested and duly confessed his sins to the priest, ought to hear the voice of one crying in the desert and saying (Luke iii, 8): "Bring forth fruits worthy of penance." Past faults demand that the sinner bring forth fruits worthy of penance, that he recount all his years in the bitterness of his soul, that he always grieve and rejoice in the sorrow, and say with the Prophet (Ps. l, 5): "My sin is always before me." And this is indeed the first fruit of penance, namely, habitual sorrow or the habit of grieving for sins, so that at the mere perception of anything bad, whether in reading, conversing, or by any other means or way, it at once produce displeasure and sorrow, in such manner that at the sole thought of even a lighter fault all the faculties of the soul are shocked and horrified. This fruit is most precious and far-reaching, and by it the devil's approach is cut off, and numer-

ous acts of great merit are elicited; whereas, on the contrary he, who is not thus affected, but perceives a not unwelcome feeling stealthily glide over him when the image of sin is presented, ought to judge that he has not yet a fully purified mind, and that in it are still preserved, as in a lurking place, some seeds and relics of sin.

2. The second fruit of penance is the continual remembrance of sins, which gives a clear view of the violence and enormity of the injury, whereby man has provoked God; begets shame and confusion, convincing of crime committed against God, the best of fathers; excites and fosters love towards the same Creator and most merciful Redeemer, who has with such lavish bounty forgiven us a debt of so many transgressions. But this same fruit is very profitable to man, not only for a while after conversion, but even for a long time afterwards, according to the Apostle Paul's example, who often mentions his sins, committed through ignorance and already remitted, always mindful of them for the preservation of humility. But those sins that involve danger of evil delectation ought to be recalled to mind only for the purpose of confession; for the imperfect can scarcely reflect on these without their mind contracting some stain.

3. The third fruit is satisfaction, and that twofold: one, that some penalty unwelcome to the body may be undergone, the other more

excellent, that we may cultivate those virtues which we have heretofore violated; so that wherein we have the more displeased God, we may the more honor him thenceforth.

4. The fourth is compunction and weeping resulting from sorrow and love. But this fruit should be very great. For if all the tears that any mortals ever shed for the loss of dearest things, or for any other cause whatever, were united, and besides to these were added all the mournings of the saints, all the sighs of penitents; yea, if a person could pour forth such a quantity of tears, as would exceed the waters of all springs and rivers, and of the immense ocean itself, they would be inadequate duly to grieve for one mortal sin. For nothing finite is commensurate with an infinite God. Therefore, our unworthy and diminutive tears, be they what they may, must be mingled with the abundant and most precious streams that flowed from the eyes of the Blessed Virgin and the other saints; then they are to be offered to Christ our Lord, that he may present them to his Father with his own, which are of infinite value, since it is from his that ours borrow their virtue, and by their efficacy our sins are blotted out.

5. The fifth is fear and circumspection lest we sin again. For we have known many stronger than we who returned to the vomit, and we ourselves have often inadvertently wallowed in the

same mire. Our chief hope indeed is to be placed in the protection of divine grace, but we must not, therefore, cease to be vigilant, because neither have we changed our nature nor are the germs of evil cut out.

6. The sixth is solicitude and watchfulness in avoiding occasions of sin, and in shunning the friendship and intercourse of those who have drawn us into sin, for (Eccl. iii, 27): "He that loveth danger shall perish in it."

7. The seventh is diligent care in plucking up the roots of sins. Husbandmen, to clear their fields, not content to mow down noxious weeds, endeavor thoroughly to tear up their roots also, lest they sprout again. We must do the same. For after our sins are blotted out, their roots still remain in us; namely, ignorance, covetousness, concupiscence, self-love, attachment to our own judgment, self-will, evil inclinations, bad habits, sinful customs, numerous allurements to sin, agitations, objects of the senses, inconstancy, negligence and human respect. With these are linked many provocations to evil from creatures, the more acute temptations of demons, and the examples and evil counsels of wicked men. God himself sometimes withdraws interior consolations and sensible joy of heart, and suffers us to be affected with troubles, annoyed with scruples and racked with desolation, that he may display in us the richness of his goodness, that our

merits may increase and our crown be doubled, and an opportunity be afforded us of exercising virtue, which languishes without an adversary and droops without culture. But though our sins are forgiven and grace infused, we are still infirm and weak, like those recovering from violent fever; still we know that our Redeemer is most benign, and will make with temptation issue, that we may be able to bear it. Therefore our courage must be roused for the contest, a prudent use made of earthly things, resistance offered to the demons, all that allures the senses magnanimously controlled, and all the roots of evil plucked up with the hoe of consideration.

8. The eighth is a most lowly opinion and contempt of self, so that each consider himself as a loathsome carcass, and be not anxious for his own praises, comforts, reputation, sleep, food, drink and attendance. For he, who seriously reflects that he has offended the divine majesty, is vile in his own eyes, and he, who esteems himself vile, treats himself even with negligence, and desires to be despised and held of no account by others also.

9. The ninth is suavity and gentleness of manners, that one show himself meek and agreeable towards his brethren, docile and obedient to his superiors, and allow himself to be fashioned, and inclined in every direction, that, as he

spurned the divine law, he refuse not, for its sake, to be subject to all.

10. The tenth is a firm resolution of amendment and eagerness to improve; for he is perfectly converted, who, regretting what he has done amiss, no more repeats what he may again regret.

11. The eleventh is zeal for souls, that the sinner may thenceforth edify the neighbor whom he had offended, as the already penitent David said (Ps. l, 15): "I will teach the unjust thy ways."

12. Finally, the twelfth fruit is the love of God, that is, perfect conversion to God and aversion from all sin. For a great love of God absorbs all a man's sins, and he who ever glows and burns with the fire of charity, always lives without sin. These are the twelve fruits, which true penance, like the tree of life that was planted in the midst of Paradise, brings forth and offers; which if a penitent wish to gather and cease not to relish, nourished thereby, he shall grow into a perfect man, receiving a daily increase of christian perfection.

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§4.—*In What Order Beginners are to Proceed in the Soul's Purgation.*

1. It is not so very easy to lay down rules of life in a holy and perfect manner, as most persons depart all the farther from true sanctity

and perfection, the more eagerly they are impelled towards them. This is what involves us in great evils, that we indeed desire to live holily, but to see what holiness is and how it may be attained, we are nearly all blind, wandering from the right way through various windings. For as we can in no way learn human arts without some fixed rules and principles, by which they are directed to their proper ends; so neither can we master the science of Christian perfection, as long as we wander about in devious ways without a reliable system and method, spending life as if in play. Accordingly, we must first determine what it is we aspire to and what we aim at; then we must examine by what way we can the sooner attain that good, waiting to be enlightened during the journey regarding our daily progress. Now we are aiming at perfection, at purity of heart, at the highest degree of charity, at intimate union with God. But we cannot reach this goal unless the soul be purified, and by various ornaments rendered fit for the holy union of the Word, which ought to be done in the following order.

2. In the first place, we ought to be purified from all offences by a general expiation, then divested of all affection for sins, lest while in the desert in body we be in spirit in Egypt, longing for its flesh-pots. There are some who have quitted unlawful intrigues, some who have made

peace with the enemy; yet they still take complacence in female beauty, still confound all things by their murmurs, and lend a willing ear to improper conversations. These miserably deceive themselves, and labor to no purpose; for solid conversion and complete turning away from sin are necessary. Nor is it enough to abstain from those only that bring death to the soul, but from venial sins likewise. For Catholic faith teaches that a man cannot avoid every lighter fault without the special and exceptional protection of divine grace; we can, however, and ought by all means detest every, even the slightest stain, so that we should desire to die, rather than sin venially though but once. In the next place we must be very cautious not to contract affections for useless and superfluous things, for games and discourses, for jokes and buffoonery and unnecessary recreations, for fine garments and worldly manners. Finally, by contrary use and affection are to be corrected certain natural tendencies that are wont to spring inculpably from nature; for some there are prone to anger, others to pride; some of a gentle and easy disposition, others reserved and morose. These should be thoroughly rectified. Wild beasts are tamed by long habit, and in some sense assume another nature; shall not men endowed with free will, and aided by the protection of heavenly grace, do the same? The soul thus cleansed of

all filthiness ought to be adorned with virtues, whereby it may be rendered worthy of higher divine communication, and fit for heavenly nuptials.

3. But the whole essence of purgation consists in certain laws and prescriptions, which each one imposes on himself, that by them, as by model and rule, he may adjust and shape all the actions of his life, and his entire self according to God's will. These laws arise from the following heads: from the precept of charity, which the Holy Ghost is wont to print on the heart; from the end of one's own institute; from the laws and particular features of each office and service; from each one's own prudence, illuminated by the light of divine grace; from the counsels and guidance of superiors and spiritual fathers. By these heads, as by a touchstone, all that regards the modeling of life must be examined, and fashioned accordingly. But purgation itself must be carried to such a degree that vicious habits may be completely eradicated; evil propensities and immoderate desires, since they cannot be entirely plucked up, kept under reason's control; temptations resisted; external occasions, whether from society, or place, or duties and occupations, cut off, if possible, or at least the mind fortified against them by various wholesome devices; certain political maxims, not quite in harmony with christian simplicity, elim-

inated; a bridle put on the tongue and senses; the use of those things that gratify the body confined to moderation, as discretion may dictate; the body itself chastised and exercised with fasting, hair-cloth, lashes and other penances, according to the strength of each. And in this way there shall be nothing that can escape our observation, nothing that we may not do justly and prudently, as becomes man possessed of reason and susceptible of unlimited good.

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§5.—*Of Venial Sin, and its Losses and Remedies, and of Some Occult Sins.*

1. "He that contemneth small things shall fall by little and little" (Eccl. xix, 1), is the declaration of the Holy Ghost. For great and manifest sins are the less dangerous to the just, because they are horrified at their very sight, of itself sufficiently monstrous and abominable, but very trivial sins, because they are trivial, are usually ignored, and gradually dispose to others more grave. These resemble certain minor ailments, that do not indeed destroy life, but so diminish strength, that a man immediately succumbs when attacked by serious illness. They are as it were light showers, which, if neglected, rot the beams of a house and slowly prepare its fall. They are as diminutive beasts gnawing some tree, whose incessant bites cause it to bear no fruit. Therefore, in vices and imperfections

nothing should be considered of little importance; for every fault, no matter how slight, offends the divine majesty—an injury so grievous, that it should be reckoned of more consequence than the salvation, even for eternity, of all mankind, though all men's salvation were depending on it. The stain also of this fault is very filthy, and dims the beauty of divine grace. Again, these sins hinder infused virtues from developing into brilliant actions; allow them to operate only remissly and feebly, so that supernatural habits cannot grow; diminish the sacraments' efficacy; make the mind callous and slow in admitting divine lights, holy inspirations and salutary warnings; disturb peace of conscience; weaken the power to resist the devil; and after this life are punished in purgatory with very severe torments. Nor is it a trifling thing to despise trifles, which, so much the more shamefully as they could have been more easily avoided, inflict on morals a blot by no means trifling. Add to these, that he, who becomes familiarized with slight transgressions, renders himself unworthy of God's special aids, which are usually granted only to the fervent and diligent, nor is he hurtful to himself alone, but to the entire family and to religion, since these defects, approved by daily custom and defended with absurd excuses, pass into a sort of law, and by degrees overturn and destroy religious discipline. Nor is it to be

thought that spiritual men, whom we have sometimes seen go headlong into very heinous crimes, went down by a sudden fall, for no one becomes at once very wicked; but advancing slowly from lighter to graver, at length they impudently committed most grievous sins.

2. Now, three kinds of venial sins are to be distinguished for avoidance. The first consists of those that are gravest within venial limits; namely, those that of their nature would be mortal, but become venial from defect of full and deliberate consent, or from parvity of matter. Of this kind are reputed an unchaste thought, and desire of revenge, to which we offer resistance with remissness, but do not give full consent; detraction of our neighbor in a matter of no great moment, and the taking away something of little value. The second kind embraces those which of their nature are venial, but are committed knowingly, on purpose and maliciously. To this kind belong officious lies, idle words, buffooneries, curiosity, and countless others, into which we very often fall. The third kind is the lightest, which human frailty, though with a good will to live perfectly, often commits. Of this kind are slight distraction in prayer, caused by the natural instability of the human mind; an emotion of vanity, which has insinuated itself from our good works or others' commendations; an affection of vain complacence, which self-love

has awaked in us on account of divine favors; some indiscreet fervor, immoderate zeal, excessive mildness, and others without number that entirely surpass our ignorance. But there is a difference between venial sins committed through malice and those committed through frailty. They sin through malice, who have not put away affection for venial sins, and seek occasions of gratification in them. They sin through frailty, who alone and of their own accord desire nothing sinful, but quickly fall under temptation, after the fall, however, readily recover, as all that removes from God is displeasing to them. These latter sins are very easily remitted, the former never, although they may have been repeatedly exposed in confession, unless affection for them be eradicated from the heart, no progress being possible while that exists. Sins of the first class are compared by the Apostle to wood, those of the second are likened to hay, and those of the last to stubble, because the first shall remain longer in the fire of Purgatory, the second shall be more speedily atoned for, and the third shall be consumed like stubble with a lighter scorch. The two first ought to be more carefully shunned, because they are a greater hindrance to our progress. And though without God's special aid we cannot be entirely exempt from the last, we can, however, with his help, avoid each of them singly by watchful care.

3. Being now cognizant of the offensiveness and malice of venial sins, the remedies are to be sought, by help of which we may wash away such stains of soul. But there are two kinds of remedies, one for cleansing the impurities already contracted, and the other for guarding against the like in future. Those committed are removed by confession, contrition and satisfaction; and also by certain sacramentals, such as the aspersion of holy water, a general confession, the Lord's prayer, episcopal blessing, and others of the same species. But to avoid those we are liable to commit, the following remedies are to be applied. It is requisite, daily to examine closely the conscience's hidden depths; to chastise every slightest fault by the rigid application of penance, and often call to mind the losses that follow from them, and by a fresh resolution to renew daily the struggle with them. Besides, it is to be borne in mind that perfect men lamented and punished every slight fault of theirs as most grievous; for while very small offences are carefully avoided, we can scarcely lapse into the more heinous. Finally, an efficacious remedy against every fault, however light, will be in all things carefully to take heed, whether what one does is right, whether it tends to some good end, whether it be in conformity with one's state and profession, and be done in proper time and place, and with other due conditions.

4. Certain occult sins, into which men frequently fall, and for which, through ignorance and inadvertence, they have no sorrow, and do not confess, as in duty bound, are also to be subjected to the test of close consideration, and assiduously guarded against. Such are the following: negligence in learning and fulfilling the obligations of each one's state and calling; carelessness of parents, masters and superiors in educating and properly instructing their children, servants and subjects, by seeing that they learn all that is necessary for salvation; the evil custom of swearing, whence often arises perjury, that is through inadvertence omitted in confession; flattery of princes and prelates, by approving their evil or less upright acts and designs; partiality towards friends, by being instrumental in obtaining dignities for the less worthy; the omission of alms-giving when obligatory; laying out in idle and superfluous things money that has been given man to expend in works of charity; not preventing, when possible, the sins of others, not correcting them, not reporting them to superiors, when we are bound thereto by justice or charity; delaying without real necessity the payment of debts, especially those of long standing; distributing common goods with respect of persons; aiding and furthering uncertain causes without carefully investigating their justice; overcoming in gaming, or purchasing from

children or others, who have no power to alienate; also in gambling to waste and squander time and money beyond the dictate of right reason, to the detriment of the family and poor; assisting at plays and dances and indecent shows, with danger of sinning mortally; not referring to God with humble thanksgiving all spiritual consolations and graces, which is a species of robbery; a certain secret pride, by which one holds himself in high esteem; conceit and obstinacy in one's own way of thinking; excessive confidence in one's own powers; rash scrutiny of the divine works and judgments; wishing to be unduly preferred to others; cloaked ambition of honors and dignities; indiscreetly undertaking penances and bodily mortifications of one's own accord against the spiritual father's advice; affecting singularity in all things, that it may be manifest before men, and be a marvel to the people. The most effectual remedy of all these sins, and similar others, is frequent and careful examination of conscience, sincere prayer, and the wise counsel of a permanent confessor.

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§ 6.—*Of Spiritual Training and Direction.*

1. Nothing is more necessary for one beginning to serve God than to allow himself to be governed and instructed by a spiritual master after the manner of a child learning the first rudiments. The Scripture shows that this is

conformable to the divine will, when it says (Deut. xxxii, 7): "Ask thy father, and he will declare to thee: thy elders, and they will tell thee." The practice and custom in every well ordered religious Institute evince the same; and it can be seen among historians that the ardor of first fervor in Regular Orders lasted as long as this wholesome system of concealing nothing whatever from spiritual fathers, and confiding in them in all things was retained and promoted. And the very nature of exigency clearly proves that; for who undertakes an unknown journey without a guide? Who learns a most difficult art without a teacher? The many advantages of this instruction are also to be reckoned: for a master's prudence determines the just medium of virtue for our actions, lest walking or running more or less than may be necessary we faint in the way, or while delaying fall asleep. Again, by this manifestation satan's wiles are counteracted and eluded, and great restraint is placed on those likely to err, when we have to disclose all our actions to a spiritual father. Finally, this very submission, by which man subjects himself to man for God's sake, is highly meritorious in his sight; especially since divine Providence has bound all things together in such connection, that some are superior, in order to govern, and others inferior, to be governed. Those who rule

are the interpreters of the divine will, and he who resists the power resists God.

2. Every person should be convinced of this truth, that no one is endowed with such prudence and wisdom as to suffice for himself in the guidance of spiritual life; for self-love, which is a blind guide, deceives many; then the light of our judgment is feeble, nor can we foresee all, whether dangers or snares and errors, to which we are liable in the way of the spirit, which most powerful and crafty enemies beset—the devil, the world and the flesh, whose deceits and wiles God points out to us through those whom he has placed in the higher watch-tower for our guardianship and government. Thus a man can more readily and easily reach the summit of perfection if he follow a faithful preceptor, whose authority he obeys in all his acts, small and great, than if he try without a master to perfect himself, though he may be gifted with very extraordinary intellectual penetration, and possess most accurately written treatises on what appertains to spiritual life. Now, if we are all infirm, do we not need a physician, to whom we may disclose our wounds and ailments, and from whom we may receive a remedy? If we are unskilled soldiers, and our wrestling is against the spirits of wickedness, why do we join battle without the protection of an experienced general

to indicate dangers, detect insidious plans, and point the way to victory in the doubtful contest? This is the royal and safest road, by which all the saints gained the highest pitch of virtue. Moses, who spoke with God face to face, followed the advice of his father-in-law. Paul, the doctor of the gentiles, converted by Christ himself, was sent to Ananias, that from him he might learn the way of life. So all the saints have had their masters; nor is God ever mentioned as having by himself alone taught any one, unless when all human teaching was entirely wanting. But we must take care not to have several spiritual directors, though each and every one of them be holy; for since the spirit of divers men is different, each would deliver a different doctrine, which would overwhelm and confound the mind. But in the absence of a human teacher, the interior training of the Holy Ghost is to be sought by humble and constant prayer; silent teachers, that is, spiritual books, are also to be made use of, and what is more in harmony with the sacred Scriptures and the doctrine of the holy Fathers is to be embraced in all things.

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§ 7.—*That it is Necessary to Make Known the Whole Interior State of Soul to the Spiritual Teacher; and of the Distinctive Marks of a Good and Bad Teacher.*

1. From what we have already said, the paramount importance of manifesting our entire

conscience and interior state of soul to our spiritual Director is clearly established. For by this practice we overcome the devil, who, when he sees his wicked designs laid open, is disheartened and flies, hoping to bring them to the desired end as long as they remain concealed. Then our spiritual Fathers, if they have an intimate knowledge of our interiors, will shape their precepts and counsels suitably to our state and requirement. He who does not open his heart to his spiritual Father closes it against God. And since spiritual Fathers preside over us in God's place, it is proper they should be able to view all the recesses of our breast, as God penetrates the innermost secrets of the heart; so that, if we happen to stray from the path of salvation, they may recall us to the right way, and we may thus more easily persevere in the career of piety we undertook, and make further progress. On that account the holy Fathers, especially monks, set such high value on this self-manifestation, that they placed in it the main help of spiritual advancement. Now the following are to be revealed to the spiritual Father: all things good and ill; the former, that they may be safe and augment, the latter that they may be removed; also the roots and sources of the good, such as inspirations, heavenly lights, good resolutions conceived by God's inspiration; likewise the fruits of the good, as prayers, penances and

pious exercises. The roots and fruits of the evil should be revealed in the same way. The former are unsubdued appetites, bad habits, evil propensities and temptations; the latter are sins, which are to be mentioned so far as is requisite to explain our frailty and necessity.

2. There are three things principally, when well considered, which deter from this manifestation of conscience. One is self-esteem and pride, by which a person, relying on himself and his own prudence and learning, disdains to ask or follow another's opinion. Another is false modesty and shame—a boyish vice, and clearly unworthy of a man. The third is fear of another evil; that is lest one be deprived of some advantage or may not acquire some good, if a spiritual Father should divulge any particular mental propensity. We must, therefore, fight courageously against these, and bear in mind, that on this revelation depends the extinction of self-love, and victory over ourselves, besides the dangers we avoid, and various other benefits we acquire.

3. It will be useful here not only to note what the qualities of good spiritual teachers usually are, but also to mention and explain the characteristics of bad ones, that we may know by these tokens what teacher we ought to choose, if we lack in the matter either a superior's command or a prudent man's advice. A good teacher then is he who comprehends the inner features and

entire state of the soul whose direction he has undertaken; who, endowed with the gift of discernment of spirits, understands the requirements of his unhealthy pupil, and as far as possible probes his depths and the secrets of his mind; who, free from all irregular affection, is intent only on spiritual gain; who, skilled in discovering the beginnings, and as it were the seeds of human thoughts, knows how to distinguish between virtues and vices, discriminating all things with subtle scrutiny; who knows how to devise remedies for warding off all diseases of mind; who, becoming all things to all men, compassionates all, conforms to the manners of all, accommodates himself to the inclinations of all; who watches his opportunity in applying healing remedies; who, assuming a mother's compassion, shows such patience, charity and mildness to his disciple, that he is not ashamed to disclose to him every secret; who in a spirit of gentleness instructs and wins over sinners, and so gains their good will, that they readily and gladly desire to unfold themselves to their teacher; who intimately united with God commends to him by frequent prayers the soul which he directs, and with ardent sighs asks of him a docile heart, that he may learn prudently to direct and govern; who in fine has learned to know and avoid the deceits, wiles and stratagems of satan.

4. But the false teacher on the other hand will be manifest from these signs: if he turn everything to his own advantage; if he be inquisitive, and attached to his own opinion; if he desire to be honored, and held in high esteem; if he prefer his own contrivances to the precepts and practice of the Church; if he be fond of bodily comfort; if he detract other masters; if he be impatient, indiscreet or turbulent; if he lead his disciples by extraordinary ways, that our fathers knew not; if he boast of numerous revelations; if he be not grave, serious and modest; if he be deficient in spiritual learning and prudence. A sign also of a bad master is, when any one comes to them anew, to change everything that another had well regulated, and to destroy the foundations laid by another, which treatment usually brings great detriment to souls.

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§8.—*What the Spiritual Life is.*

1. All the efforts of beginners have chiefly for their aim, that they may pass from a carnal to a spiritual and divine mode of life; wherefore, after laying the foundations of spiritual noviceship, we must examine what is the spiritual life itself, which we have embraced, what are its impediments, what its helps and what its condition; that, its nature being ascertained, we may hasten to adopt it and tread its paths with steady pace. But as that is said to be natural life, endowed

with which an animal can determine itself to an act suited to its nature, so that life shall be called spiritual and holy, which, abiding within us, both makes us spiritual and is the principle of holy actions. And as that cause of vital actions has been given to creatures, so the other has been assigned to men for works of virtue. Therefore, a holy or spiritual life, as it consists in action, can be styled the perpetual exercise of good works and of all virtues, whereby serving God for his own sake, we may by advancing attain to that life of felicity for which we have been created.

2. All men endeavor, though by different ways, to reach this goal of beatitude, namely that good which, when attained, leaves nothing beyond that can possibly be desired. This is the true and supreme good, to which the wishes of all aspire by a certain natural tendency; but the generality of mankind, blinded on account of our first parent's sin, have studied to acquire false and deceitful goods. And some indeed, imagining it the highest good to want for nothing, endeavor to abound in riches; others, placing the highest good in supreme power, wish either themselves to reign, or be attached to rulers. But very many, who measure the fruit of the supreme good by joy and gladness, think it the greatest felicity to overflow with pleasures. Thus wretched men, laboring for vain and seeming goods, while they seek true happiness outside

God, only succeed in being ever unhappy both here and for eternity. For God made us on account of himself and for himself, and our heart is restless until it repose in him.

3. Since, therefore, we have been created for God, we ought to live a divine and spiritual life, which consists not in one or two works of virtue, but in perpetual continuance of good works, and constant and diligent exercise of all virtues. For neither shall we say, that a man addicted to vices, who says some prayers once a day, or sometimes observes the laws of fasting, or practices some works of virtue from time to time, is spiritual; but we call him spiritual, who, abandoning worldly actions and cares, has consecrated his whole life to good works. For this reason the spiritual life was typified of old by that species of sacrifice called a holocaust. For a holocaust was not only all burned, but was also entirely consumed in God's honor. In like manner this life, through all its actions, burns with the fire of charity, and is offered in the odor of sweetness to God alone.

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§9.—*Of the Marks of the Spiritual Life.*

1. Although in this exile we cannot know for certain that we are living a spiritual life, for "no one knows whether he be worthy of love or hatred;" still, certain marks have been assigned by the holy Fathers, from which each one can infer

that he is spiritual, and belongs to God. The first of these is true contrition and effectual detestation of past sins; when, for instance, the soil of our heart is watered with a copious shower of tears, and saturated with bitter weeping. For as water washes bodily uncleanness, so tears cleanse mental stains, and wipe away the filth of our iniquities.

2. The second mark is a fixed and firm will of not committing any grievous sin, though a person dread the loss of his own life and of all things created. For every one that abides in Christ sins not, and has no desire of sinning.

3. To have abstained for a long time from the perpetration of wrong, and not to have committed grievous sin. For one sin leads to another, and he who sins not can believe with reason, that his former sins have been remitted.

4. The observance of the divine law, as it is written (John, xiv, 23): "If any one love me, he will keep my word, and my Father will love him."

5. A certain heavenly light illuminating the minds of the just, by which they perceive the vanity of the world, contemplate divine mysteries, and easily observe what is to be done or omitted in every concern; for God's grace is a light, as the Psalmist says (Ps. xxxiii, 6): "Come ye to him, and be enlightened."

6. Charity, by which we most fervently love God, and our neighbors, especially enemies.

(1 John, iv, 16): "God is charity: and he that abideth in charity, abideth in God, and God in him."

7. Joy and exultation; not indeed that vain joy of whose end mourning taketh hold (Prov. xiv, 13); but true, solid, never-ending joy, which is a fruit of grace and an outcome of spiritual life.

8. Peace surpassing all understanding, which quiets troubles and anxieties of conscience, represses the petulance of concupiscence, subjects the frowardness of the flesh to the spirit, and brings wonderful tranquility to the mind, evincing that the Author of peace resides therein, according to that of the Psalmist (Ps. lxxv, 3): "And his place is in peace."

9. Avoidance and contempt of honors, riches, pleasures and all things temporal. For the human heart cannot be without love and delight: therefore, he who hates the world, and its glory and delights, betrays a love of divine things and delight in the Lord.

10. Either to long for death, or at least not to fear it. For he who dreads not the Judge's coming is his friend, and he who says with the Apostle (Philip, i, 23): "I desire to be dissolved, and to be with Christ," is considered a lover of God.

11. The testimony of our own conscience not reproaching us, nor clamoring against any griev-

ous sin (2 Cor. i, 12): "Our glory is this, the testimony of our conscience."

12. The testimony of the Holy Ghost, who sometimes imperceptibly instils certain words into the minds of the just (though they may not be very easily distinguished from what spirit they proceed) saying, that they have obtained God's grace (Rom. viii, 16): "For the Spirit himself giveth testimony to our spirit, that we are the sons of God." If any one shall have perceived these marks in himself, blessed is he; but because God's judgments are a great deep (Ps. xxxv, 7): that admonition of the wise man is to be followed (Eccl. v, 5): "Be not without fear about sin forgiven."

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§10.—*Of the Impediments of Spiritual Life.*

1. The first hindrance, and the first defect of spiritual life, is inordinate love, whether for one's self, or for any creature. But inordinate love is that which infects the mind of man with various images, distracts and disturbs it; as when one is attached and clings to money, clothes, books, house or furniture, to such extent that he would bear it with chagrin, if these happen to be taken from him or lost; when he is too intent on his own conveniences, which renders him incapable of denying himself and taking up his cross.

2. Immoderate delight and sensual gratification in food, drink, conversation, jesting, face-

tiousness, familiarities, dissipation and other sensual amusements, by which devotion is lost and the mind fastened to earth without any relish of spiritual things.

3. In all things to seek one's self for the sake of avoiding injury, the loss of property, offence of men, remorse of conscience, the pains of hell and purgatory; or likewise on account of money, favor of men or popularity; or for sensible devotion, and the joys of heaven. For whoever acts rightly, instigated by these motives, is imperfect, resting in self and seeking self, rather than the glory and good pleasure of God.

4. A certain concealed elation of mind, on account of which men become arrogant, saying with the Pharisee (Luke, xviii, 11): "I am not as the rest of men." And thus they gradually lose spiritual modesty, which is the daughter of humility, and mother of spiritual advancement.

5. Human respect, when a person does or omits many things, which ought neither be done or omitted, to gain the favor of men, and with a view of escaping their contempt or hatred; when he is troubled, and anxious to win or retain the good will of men; when he desires to be affable, polite and friendly to all; for he wastes time to no purpose seeking to satisfy all, and it generally happens that the more he desires to please men the less he pleases God.

6. Tenacity of one's own opinion and will, immoderately wedded to which most people refuse to resign themselves to God and their superiors, and resort to every expedient, that all things may be done after their way of thinking.

7. Neglect in uprooting vices and curing natural defects, from which it happens that not a few are always addicted to anger, others to dissipation, others to envy, others to gluttony; some are ever ready to judge their neighbors and condemn their actions, wherefore they neither know nor duly examine themselves, nor have they fraternal charity, nor can they love God, since they live for themselves and their own gratification.

8. Sloth, tepidity and ennui in the service and love of God; especially when one is tepid and slothful in prayer, beginning with indolence, proceeding with negligence, and ending without profit.

9. Undue solicitude and concern about exterior and temporal things, too great dissipation of thought about things external; when a person plunges into necessary business from impulse, rather than from judgment and deliberation; for thus interior peace and quiet of heart perish, and the business itself is ill performed by reason of too great precipitation, as it is written (Eccl. xxxviii, 25): "He that is less in action shall receive wisdom," and (Prov. xix, 2): "He that is hasty with his feet shall stumble."

10. Undue scrupulosity and a continual harrowing of conscience, that repeated confessions cannot mitigate. For this restlessness excludes peace of mind, without which divine love cannot be had.

11. Profound exercise of the understanding in the deepest speculations as well of the sacred Scriptures as of other sciences and arts, since from these the affection does not soar to God, nor is the intellect busied in Scripture for the purpose of learning to know and love God, but through vain curiosity and other depraved ends.

12. Finally, the last obstruction arises from performing all our works from a good habit, rather than interior affection, and attaching more importance to the greatness and multiplicity of good works, than to pure intention and fervent love of God. Again, we give little heed to our interior motions, do not listen to God speaking within by secret inspirations, nor earnestly co-operate with the divine presence. And because we turn our attention from the simple light that is in us to mere multiplicity, therefore we are neither enlightened by God, nor know ourselves, but continue dissipated and unsettled within, and insatiable in the exterior senses. These are the chief impediments of our proficiency, which we ought to remove, if we would arrive at the summit of perfection.

§ 11.—*Of the Helps of Spiritual Life.*

1. There are so many things that can aid us in spiritually moulding our life, that of these alone a whole volume may be composed. For what page of the Old and New Testament does not furnish a perfect model of human life? Or what work of the holy Fathers does not cry to us to seek our Creator by the road of probity? But in such an abundance of means I shall make a choice, by selecting a few that may be more useful, and can be found within reach every day. The first help then of spiritual life is to seek self in nothing, but to have God, and him at all times present, as the Lord said to Abraham (Gen. xvii, 1): "Walk before me and be perfect," and to aspire after him with frequent sighs and ardent ejaculations. Next, to have an upright intention in all things; to interpret every thing favorably; always to draw some pious reflection from whatever we happen to hear, see or read; to accept all things as from the sole hand of God, and always to offer one's self to him as a continual sacrifice; if at any time one shall have fallen into some delinquency, not to be cast down, but to return to the Lord with an humble and contrite heart; to have recourse to God with firm hope in every trial and undertaking, and to commit all things to divine Providence; continually to offer thanks for all favors, to complain of no

one, to talk of no one, to have peace with all, and to observe silence.

2. Constant meditation on the life and passion of Christ will also afford us great assistance towards every virtue. For these are a book of virtue, in which, as in a copious library, we can find all that concerns the soul's salvation. And if every book of all authors were to perish with themselves, we would still find all christian knowledge and spiritual learning in the Savior's life and passion alone. Wherefore the Apostle said (1 Cor. ii, 2): "I judged not myself to know any thing among you, but Jesus Christ, and him crucified." For, in reality, to know Christ, and in him whatever conduces to salvation, is to know all things. But because it is not enough to know, and meditate on Christ crucified, unless we imitate him; we ought to imprint his life, passion and death on our soul and body so deeply that all our thoughts, words, actions and manners may be in conformity with those of Christ, and nothing may be found in us except what was in Christ Jesus, and we may speak and act just as he taught us by word and example; and our soul may be a living image of Christ, in which the likeness of all his virtues can be seen perfectly expressed.

3. In fine, other principal helps always at our command are the following: To tolerate nothing vulgar in one's self, and not to be swayed by the

rabble's opinions. To abide at home and live retired, as far as possible, because whatever devotion is gathered at home is scattered by going abroad. To behave with decorum among others, and not to be so familiar with any one as to be forgetful of modesty in his presence. To be discreet and refined in conversation, so that we may be unconsciously channels of universal good To live an interior life, and be attached to nothing through love, for all things are vain. To consign to oblivion all that is past, and daily to commence anew. To expect death each moment, and to perform every action as if it were to be the last. To act from the purest love for God, so that we may not cease to perform any good work whatever with equal joy and fervor, even though it were to be entirely unknown to God. To employ and regulate our time now, in the manner we shall desire to have employed it at the hour of death. To examine ourselves carefully, whether we are interiorly leading a life with God, which we shall ascertain by these signs: if transitory things are not agreeable to us, if retirement and silence please us, and if we aim at what is more perfect. While we live among men, to beware of two evils regarding ourselves and two regarding others; as regards ourselves, we must beware, lest we do anything in order to be observed by them, and to please them, for they who please men are deluded;

again, lest we be overpowered with bashfulness in things that are to be done in their presence, but to be as unconcerned in their sight as if no one were present. As regards others, we must beware, not curiously to view or scrutinize their persons, countenance, gestures, habits or business; nor to judge them in any matter, but to pass by as if they had no existence; then, if we see or hear of any person what displeases us, that our heart be not disturbed, but that we leave it to God and those concerned, unless, perhaps, correction be incumbent on us by reason of our office or superiority, or of friendship, or from the necessity of denunciation. If we observe these instructions, they shall afford us great help towards making complete progress in virtue.

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§12.—*Of the Active Life, and its Works and Aim.*

1. Those who profess the spiritual life either employ themselves in external actions, or are engaged in interior occupations of the mind, or unite at once exterior works of virtue with interior mental functions. The first manner of life is called active, the second contemplative and the third mixed. The first is the more prolific and laborious, the second the more beautiful and tranquil, the third the more happy and robust. We must briefly treat of each, and first of the active. This life then is that, by which a man is

professedly devoted to onerous actions, in order to dispose himself for contemplation and intimate union with God. The active life is also that occupation of a spiritual man, which mourns sins, tempers affections, repels assaults of temptations, relieves neighbors in every spiritual and corporal necessity, and discharges the duties of all moral virtues. Without this life there would be among mankind neither amelioration of morals, nor inculcation of virtues; there would be no learning, no administration of sacraments in the Church; the works of mercy would fail, nor would any one give food to the hungry, drink to the thirsty, clothing to the naked, or visit the sick. The charge of men and administration of the entire State would cease; because we furnish all these by the service of that life called active.

2. Its works are distinguished into three classes. The *first* includes those that appertain to self-improvement; the *second* those that regard the conversion of souls and our neighbors' government; the *third* those that concern temporal wants both of ourselves and others. In the *first* class are included hatred and chastisement of sins, fasts, haircloths, vigils, disciplines, mortifications of the flesh, exercise and acquirement of all virtues. In the *second* are placed learning, and enlightenment of others, prudence, by which we give right counsels to our neighbors, and direct their life and affairs; spiritual works

of mercy, charity, religion, administration of sacraments, legal and special justice, and, in fine, the hierarchical acts of purifying, illuminating and perfecting. The *third* embraces corporal works of mercy, external duties, and services of mechanical arts, which are generally performed by spiritual and religious men, not for the sake of gain, but from motives of fraternal charity.

3. But the object or goal, to which the active life should tend, is no other than the amelioration of morals and amendment of life. Whoever is engaged in the functions of that life, should diligently strive for this object, that by good works he may be made pure from all taint, free from inordinate affections, and be adorned with the beauty of virtues. The result will be his embracing those things, in which he shall find not worldly splendor, not the gratification of self-will, but his soul's greater benefit. But he who performs good works without this aim, accumulates riches indeed, but according to the Prophet (Agg. i, 6): "Put them into a bag with holes;" he labors very much and profits little; for he only looks outwardly to the work's external appearance, and misses its internal fruit, because he does not regard nor seek it. That we may, therefore, derive the desired and commensurate fruit from our labors, we must, in the first place, take care to live a life of grace in God, because he has said (John, xv, 5): "He that abid-

eth in me, and I in him, the same beareth much fruit.'' In the next place, we should desire to please him alone from whom we hope for reward, taking heed according to the Gospel, lest we perform our justice before men in order to be seen by them, otherwise we shall have no reward with our Father, who is in heaven.

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§13.—*Of the Contemplative Life, and its Twofold Mode. What are its Works, What its End.*

1. The mode of contemplative life is twofold. One regards those who, entering the solitudes of the desert, without a superior, without companions and without a witness, engage in assiduous meditation and contemplation, hidden in caves and dens. The other is made up of those who, living in their cells in monasteries under a prelate's care, and separated from all external employments, are nourished with prayer and contemplation. The first mode has now fallen into general disuse, and the second alone has remained, as more secure and better suited to human nature. Great is the excellence, immense the utility, wonderful the sweetness of this life, for its possession is promised, as a prize and reward, to those laboring in the active life; withdrawn from earthly things, we through it adhere closely to God, and filled with angels' delights, we are most sweetly inebriated with the plenty of God's house. Its duties are the hearing of

God's word, reading of spiritual books, study of sacred letters, writing of things appertaining to spiritual progress, hearing and reciting of the divine offices, vocal prayer, meditation and contemplation, all which should commence from love and finish in love; for love is the beginning and end, the aim and goal of the contemplative life.

2. But the end to which this life tends is, to detach the mind from all creatures, and fix it as it were in a sort of death towards temporal things. For as a corpse thinks of nothing human, covets nothing earthly, is affected by nothing, however beautiful and precious, but lies quite dead in the midst of feasts, wealth, honors and all the pleasures of sense, desiring nothing of these goods; so a contemplative ought to put aside thoughts of all inferior things, fly desires and delights, despise emoluments and honors as nothing concerning him, esteem all earthly things as dung in order to gain Christ, imbue his mind with supernal desires, and sigh continually after the closest union with God, until he repose in the embraces of the Bridegroom, saying (Cant. iii, 4): "I found him whom my soul loveth: I held him: and I will not let him go."

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§ 14.—*Of the Mixed Life, and its End and Offices.*

1. The mixed life is that in which one by profession embraces both the actions necessary

for his neighbors' salvation, and the pursuit of contemplation, that action supported by contemplation may be the more profitable, and contemplation intermitted by action may be the more fervent. For it is his design and purpose to share with equal intent both the quiet of contemplation and the works beneficial to his neighbors, his twofold duty, as it were, by which he aims to be admitted into perfect charity, and to fulfill all obligation of love of self and his neighbor. But in this combination contemplation holds the first place, both because it is more excellent than action, and is sought on its own account, whereas action is desired for the neighbors' profit; and because it perfects action and directs it to its end, and endows it with power and efficacy. The offices then of that life are every kind of contemplation, and those duties of the active life which regard the salvation of souls; namely, government of subjects, explanation of sacred literature, preaching of God's word, administration of sacraments, teaching of christian doctrine, education of youth, comforting of the afflicted, holy conferences and spiritual consolations.

2. This life principally regards bishops and prelates, and those who labor for them and with them for the salvation of souls. Its end consists in this, that the faithful laborer may moderate the occupation of prayer with external work, and

intermingle external work with the exercise of contemplation; that he may neither, through love of contemplation, abandon zeal of souls, nor through zeal of aiding souls grow tepid in desire and ardor of contemplation. How great the excellence, the sublimity of this end, we can easily gather from the dignity of those who profess the mixed life; for they are the cultivators of the mystic vineyard, which is the Church, the laborers of the Lord's harvest, the pastors of souls, the successors of the Apostles and of the holy Doctors and Bishops, who, taking care of the sheep intrusted to them, and earnest in works of charity, were devoted to perpetual contemplation.

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§15. *Of the Perfection of the Spiritual Life, and in What it Consists.*

1. He who says (Matt. v, 48): "Be you perfect, as also your heavenly Father is perfect," also (Levit. xi, 46): "You shall be holy, because I am holy," shows that there is a certain perfection of spiritual life, to the acquirement of which all our efforts and exercises should be directed. But certain false notions have seized the minds of some, who, not having a correct idea of perfection itself, and not knowing in what it consists, cultivating their own fictions never reach the highest degree of sanctity. And others indeed erroneously imagine that perfection consists in fasts, vigils, use of haircloths, and macera-

tion of the flesh, in severe exercises and austerity of life. Others again, especially women, think they have made very great progress if they recite many prayers daily, if they assist at several masses, frequently confess and communicate. Not a few, too, easily persuade themselves that they are already perfect, when they devoutly celebrate the divine office, when they guard the tongue from evil conversations, when they observe religious discipline in all things, but they are entirely mistaken. For though bodily afflictions and exterior functions of this kind are a great aid in subjecting the flesh to the spirit, in overcoming temptations, in acquiring purity of heart; still it is not in them that perfection consists. Nay, they who devote themselves to these pursuits alone, and place their end in them, often fall into great dangers, because they are interiorly restless and singular, bitter censurers of others, cherishing vices under the mask of virtue, irascible, curious, proud and difficult to correct.

2. Accordingly, spiritual perfection truly and properly consists in perfect love of God and our neighbor, as far as it can be had in this life, to attain which is required purity of heart, which is the aim of spiritual life, and to acquire which great care must be taken, lest the heart be tainted with any word, thought, affection or delectation, that are not from God or for God. Fasts, vigils,

meditations, nakedness and the privation of all possessions are not perfection, but instruments and means of perfection, by which peace of heart and perfect union with God are arrived at, as it is written (Matt. v, 8): "Blessed are the clean of heart, for they shall see God." This is the highest pitch of sanctity, this the summit of evangelical perfection; namely, to love God with our whole heart, with our whole mind, with our whole strength, and our neighbor as ourselves. We ought to advance towards this sublime height with all our powers, and sigh after it with our whole affection; because to obtain true sanctity continual striving after it is necessary; for he who improves not, lacks, and he who advances not, recedes, and a man deteriorates the very instant his unwillingness to become more perfect begins. Of great moment in the way of perfection is its continual and most ardent desire, if however it be efficacious, and be proven by good works and the pursuit of virtues; otherwise, if good desires remain within the mind, they are of no value, for the Scripture says (Prov. xxi, 25): "Desires kill the slothful."

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§16.—*Of the Fruits, or Effects of Perfection.*

1. The first and purest fruits of perfection, and which are more precious than all wealth, are no other than the effects of perfect charity: first of which is, *purity of mind;* because perfect

charity, like a most brilliant light, not only dispels the darkness of mortal sins, but removes every slightest stain. Not that the perfect are free from every lighter fault in this mortal life, but because with most assiduous care they guard, from each minor stain, their mind, which if in any way they may sometimes have defiled, they at once wash with the water of contrition and purify with the fire of love.

2. *Surrender of temporal goods*, for charity fills all the windings and recesses of the soul, so that no room is left for earthly things, neither can it desire the vile goods of the world. But we despise temporal things in two ways, that is, in heart and deed if we live in religion; but in the world in affection only, as it is written (Ps. lxi, 11): "If riches abound, set not your heart upon them."

3. *Allayment of appetites*, for charity subdues all our affections to peace and rest, and restrains them within duty, that they may not drift into the world's vain pleasures. And therefore the perfect man places his love and desires in divine things, turns his hate and displeasure against sins and vices, fixes his hope in God alone, his distrust in himself, courageously faces difficulties for virtue's sake, and wreaks vengeance on his daily failings.

4. *Circumspection of speech*, because charity, like a burning coal, consumes and purifies all

uncleanness of the lips, and he who loves perfectly reviles no one, insults no one, reveals no one's sins, offends no one by words, is not occupied with idle reports and profane conversations; and "All (his) discourse on the commandments of the Highest." (Eccl. ix, 23.)

5. *Purity of thoughts*, for the perfect man allows only such thoughts as are pleasing to the most pure eyes of God, which, if God were to draw from the concealment of the heart and write on the forehead, he would neither think unworthy of his dignity and state, nor blush for them as silly and foolish.

6. *Eagerness of desires*, for as fire never says: Enough, so the desires of charity, which are compared to fire, always find new works of virtue, search for new services of God, undertake new labors, never desist, never rest, and always commence, as if they had done nothing.

7. *Solicitude of virtue*, since perfection is not idle, but surveys all things with close consideration; embraces with the greatest joy opportunities of exercising all virtues, lest it miss any spiritual gain.

8. *Beauty of works*, which are performed by the perfect, so fervent and sincere, so enhanced with proper circumstances, so complete in every feature, that they are most acceptable, not only to men, who do not see the hidden intention, and pay little heed to the defects of works, but

also to angels, and to God himself, and appear in every way beautiful and worthy in his eyes, which are most pure and brighter than the sun.

9. *Endurance of adversities*, for he who loves God thinks himself happy when he is exercised by various tribulations, being insensible to the labor and pain by reason of the greatness of his love.

10. *Concentration of interior faculties*, for if profane love, when very ardent, confuses man's reason, and leads his mind captive towards the object loved; what will be the effect of divine love, so much more mighty and irresistible? It completely liberates man's mind in thought and affection from earthly things, and so attaches it to God, that it beholds him alone, desires him and strives after him with the whole exertion of its faculties.

11. *Harmony of wills*, for the will of the perfect is united to the divine will by an inseparable bond; it wishes that which it thinks God wishes, it does not wish that which it knows God wishes not, it loves what he loves, hates what he hates, and as far as possible never departs from his intimation and command.

12. *Transformation into God*, as the Apostle says (Gal. ii, 20): "I live, now not I: but Christ liveth in me." But neither is the transformation to be so understood, as if man puts off his own nature, and being changed into God

assumes a divine being, for this can in no way be done. But man is said to be transformed into God, because, putting off the miseries of the old man Adam, he puts on the virtue of the new man Christ, and as far as is permitted to man imitates his divine attributes.

These twelve fruits spring from perfect charity towards God; but as far as charity regards the neighbor, it begets also three fruits, which are: to judge no one rashly, to revile no one, and to assist all by deed and example. For a true lover of his brethren, as is proper, thinks well of all, speaks commendably of all, and aids all by good works and favors as far as in him lies.

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§17.—*That the Spiritual Life is Not Difficult.*

1. Most people are usually deterred from regulating life on principles of holiness, because, being misled by a common and very prevalent error, they think the spiritual life most arduous, and the road to perfection most rough, beset with thorns and impassable. This they daily proclaim, this they magnify with no little injury of soul. For, firstly, they say that individual virtues have their object very high above nature's powers, and that in the case of infused virtues we cannot merit them by our own efforts, nor be disposed for them. Next, our nature is weak and prone to evil on account of sin, and though we may discern and approve the bet-

ter things, we still follow the worse. Thirdly, they augment the difficulty, saying each man, from some corrupt disposition or from natural temperament, has certain special proclivities to some vices; whence it happens that many are so naturally prone to certain vices, that they can scarcely refrain from them. Fourthly, there is great force in habit, which is second nature, according to that of Jeremias (xiii, 23): "If the Ethiopian can change his skin, or the leopard his spots: you also may do well, when you have learned evil." Fifthly, the difficulty increases from a certain wavering and fickleness of mind, whether that be on the part of the intellect not knowing the proper way of proceeding, or of the will, which always puts off till next day the performance of known good. Sixthly, to those desiring to walk in the way of the Lord, external objects, worldly cares, occupations of human life, which distract, allure, hold back, aggravate and disturb the mind, present stumbling-blocks. Finally, this difficulty seems approved by sacred Scripture, in the following expressions (Matt. vii, 13): "Enter ye in at the narrow gate;" (Ibid. xi, 12): "The kingdom of heaven suffereth violence, and the violent bear it away;" and (Ibid. xx, 16): "Many are called, but few are chosen."

2. But whatever they may object, the way to virtue is easy and open, and that the path of vice

is much more difficult than that of virtue, the wicked are witnesses, giving this evidence regarding themselves in hell: "We wearied ourselves in the way of iniquity, . . . and have walked through hard ways" (Wisd. v, 7). But if any difficulty appear in the path itself of virtue, it arises not from the operation of virtue, but from vice and the evil disposition of the agent. Nor are their arguments of any weight, "they frame labor in commandment" (Ps. xciii, 20). For, in the first place, though we grant the summit of virtue to be very lofty, still it is not unattainable, since God "hath made our feet like the feet of harts" (Ibid. xvii, 34), and gives our shoulders wings, wherewith we can very easily fly aloft to that height. But what matters it that we are not by nature such as we can be made by good will and divine grace, which is wanting to none? Admitting, secondly, that our nature is prone to evil, that original sin has rendered us very feeble and sickly; still, have we not a physician, or are healing remedies wanting? Is there any limit to the efficacy of so many sacraments, so many spiritual helps, so many instruments of virtue, which wonderfully restore, nourish and strengthen fallen nature? We say, thirdly, that the force of temperament is no doubt great, but in as far as it cannot be changed, it can nevertheless be turned to good. Are you of a nature prone to anger? You will

have your vices, on which to vent the bitterest wrath. Are you addicted to love? There is nothing more amiable than God, whom you ought to love with your entire strength. Does avarice sway your mind? Devote yourself to spiritual gain. "To them that love God, all things work together unto good" (Rom. viii, 28). Fourthly, as one nail drives forward another, so an inveterate custom is overcome by contrary acts, and a new habit is begotten. For just as one garment is taken off and another put on, in the same, yea, in a superior manner, evil habits can be put aside, and be replaced by new ones through the help of Christ, who grants to all "both to will and to accomplish" (Philip, ii, 13). The fifth difficulty is overcome by shaking off mental torpor, for the slothful wishes and wishes not; but the wise man defers not nor procrastinates. This is in our power, for we know the way, and can enter on it whenever we wish. The sixth objection is solved by Scripture, which says (Eccl. xxxviii, 25): "He that is less in action shall receive wisdom." The primary occupation of man should be about his salvation. But those occupations, without which human life cannot be prolonged, present no obstacle to solid virtue, nor do they diminish the merit of good works, if they are undertaken with the view of God, and the heart clings not to them with inordinate affection. The essence of spiritual progress con-

sists not in union with God by the understanding, by having him continually present, but in union by will and affection, which is compatible with external occupations. But what the Scriptures say—that the way of virtue is difficult—is to be understood of that difficulty which is wont to occur to the inexperienced and beginners: for in course of practice it "putrifies at the presence of the oil" (Is. x, 27), and what seemed arduous is found direct and easy.

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§18.—*Some Other Objections to Spiritual Life are Refuted.*

1. There are some, who, although they admit there is no difficulty in the spiritual life, nevertheless try by certain objections to place its practice in jeopardy. And first they demur, that its actions are by no means suited to noblemen and persons of high state, namely, that a spiritual man shall be clad in poor garments, neglect his own reputation, loathe dignities and engage in various works, which are beneath a man renowned by titles and descent. But it is clear that all these are harmless to nobility. For to serve God is to reign, and servile works themselves become noble, when they are performed from a motive of transcendent virtue. Splendid dress, external pomp, titles and dignities do not constitute a noble. The spirit makes the nobleman, and if a man be adorned with virtues, he

surpasses all kings and princes in nobility. But because all cannot appreciate this doctrine, it must be observed, that a nobleman causes no detriment to the spiritual life by wearing garments suited to his state, putting aside pomp and superfluous ornaments. Nay, it can happen that that may be more expedient, in order that the occasion of ostentation may be removed, and he may gain greater reverence for himself with the populace, who are wont to measure and estimate a man by his dress. Men of the world can also seek dignities suited to them with the proper circumstances of end and means, and observe the honor due to themselves; provided they do not despise the poor, and deem themselves most base and vile, and heed that admonition of Christ (Luke, xxii, 26): "He that is the geater among you, let him become as the younger." For the Lord does not say, that he who is greater is to abandon his majority and become the junior, but that he is to conduct himself as if he were the junior.

2. Secondly, they object that the spiritual life is full of sadness and melancholy, and excludes all gladness. But the inconsiderate rabble brands a holy life with this stigma, both because it knows not how to distinguish between true joy and senseless dissipation, between melancholy and gravity of manners; and because it thinks no joy, no pleasure is to be found, except

what is carnal and sensual. But I prove by the following argument, that those, who are unreasonably addicted to sensual pleasures, possess no joy; for either they feel conscience reproaching, and pricking them with a sharp goad, or not; if they are devoid of this feeling, they are the most wretched of all mankind, and are plunged in an abyss of evils; but if they feel the gnawing worm, undoubtedly their joys are replete with a *bitterness most bitter*, and with the pains of hell. But true and lasting joy proceeds only from virtue; other gayeties are adulterated, and being alloyed with bitterness affect the body, but do not gladden the mind. But a safe conscience is a perpetual feast. The very works of penance, too, which outwardly show great dejection and deter many from spiritual pursuit, refresh the mind, though they may afflict the body; and if the penitent grieves, he exults in the grief, because he atones for his sins, and prepares himself for the never-ending delights of the kingdom of heaven. Therefore, those who are devoted to piety abstain from the world's vain delights, because, as I have said, they wish by this means to satisfy for their sins, to subject sense to reason and glorify God. Moreover, virtue is of itself joyful, and needs not external helps to gladness, and all flesh is insipid to it after tasting of the spirit. Then a good man enlightens and cultivates his intellect by assiduous reading of good

books, and becomes magnanimous and indifferent to silly recreations, and knows that it by no means becomes him to live daintily among so many snares of temptations, especially since he is following Christ, who suffered so much for our sake. In fine, he fears lest external pleasures destroy interior joy, and kill the sense of devotion.

3. Thirdly, they say that the multitude of persons living outside the law is very great, through fear of whose judgments they hesitate to enter on the ways of life. This is a general and pernicious ailment, by which we are despised in face of individual examples and judgments, and are actuated to think those things best that have been adopted by general assent, and of which examples are numerous. It is agreeable, no doubt, to have many companions, and we shall permit ourselves to be remarked by others, if we begin to be singularly good. But the Apostle has supplied us the cure of this ailment, saying (Gal. i, 10): "If I yet pleased men, I should not be the servant of Christ." For a spiritual man's first virtue is to despise the judgments of men, to withdraw from the crowd, to be free from the world's vices, to abide with himself, to begin the work of his soul's salvation with fleeing this world; broad is the way that leads to death, and "the whole world is seated in wickedness" (1 John, v, 19). All things are full of dangers,

are full of snares. Who is so tenacious of right that he can bear the assault of vices, and keep himself unstained in the midst of so many allurements and examples of the wicked? Wherefore a wise man cares not what men may judge, for who, to whom virtue is pleasing, can please the people? Popular favor is gained by evil artifices. It is a maxim, either to imitate or to hate the mob. But either extreme must be avoided, lest we either become like to the wicked, because they are many; or enemies to the many, because they are unlike us.

4. Finally, some are deterred by the length of the way, imagining the acquirement of virtue to be tedious and the work of many years. But to these we can answer, that so great is the excellence of virtue, that though we should labor during the whole course of life to acquire it, our labor would not be vain and unprofitable. "For that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory" (2 Cor. iv, 17).

But it must be stated, besides, that all delay and tardiness of our proficiency arise from ourselves. For if we wish we can in one day, yea, even one hour, reach the summit of sanctity, if, estranged from creatures with our whole heart, we be converted to God. The journey towards perfection will also become very brief for us, if

we manfully gird ourselves for the work, resolutely battling against vices and evil desires; if we propose to ourselves a fixed aim and end, that is, purity of heart and perfection of charity; if we hasten towards this end by certain precautions, and by settled order and method; if we assign its proper time for every exercise, duly distributing the hours of day and night; in fine, if after making choice of a life and state we constantly persevere in our vocation.

Chapter II.—Of the Seven Capital Sins, and of Entering the Combat Against Them.

The first care of one commencing to serve God, when he has taken measures to conquer mortal sins, must be devoted to the extirpation of evil habits, in which man is steeped while he sins. For after the guilt of sin is canceled there remain as its offspring in the soul an evil habit and propensity to the same sins, contracted from the custom of sinning, against which a continual combat must be maintained, until their power is completely overcome. Otherwise we shall be like a sick man recovering from a severe illness, who is unfit to perform any duties unless he re-establish his health. But these bad habits are the idols of the Gentiles, regarding which the Lord commands (Deut. xii, 3): "Overthrow their altars, and break down their statues, burn their groves with fire, . . .

destroy their names out of those places." They are our foes and the nations hostile to us, of whom it has been said (Ibid. vii, 2): "Thou shalt make no league with them, nor show mercy to them, neither shalt thou make marriages with them." They are the snare of which we sing (Ps. cxli, 4): "In this way wherein I walked, they have hid a snare for me." They are mean garments, which render us, who have been invited to the nuptials of the Lamb, unworthy of his banquet. They are diseases, deformities, bonds, obliquities and affections of the soul inciting it to evil. They are wounds and corrupt humors of such enormity as to overwhelm and crush, of such turpitude as to sully and smirch, of such tenacious adhesion that nature can scarcely sever it. These vices, therefore, must be entirely destroyed and cut out from the roots, if we mean to plant virtues in the soul, and to restore our nature to its original state of freedom, as far as the condition of mortality will allow.

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§1.—*Which are the Capital Vices?*

1. Vice differs from sin; for vice, if we speak of it correctly, is a habit, but sin a privation. For as virtue is a habit effective of good action, so vice is a habit effective of that evil action in which is perceived a sin of commission. Vice, therefore, is a quality, according to which

the mind is termed bad, even when inactive. But there are seven capital sins, in which, as in so many sources or roots, the other vices are virtually contained, and against which our first attack ought to be directed. Pride, with which is connected vainglory—a certain kind of pride—holds the first place. Next come Gluttony, Lust, Covetousness, Anger, Envy and Sloth. But that they are so many, and not more, is shown thus. Every evil motion is either regarding apparent good, or regarding evil. Good is twofold: interior, which is perceptible by reason alone, and corporal, by sense. Concerning the first (to which appertain honor, glory, fame and dignities) is pride or vainglory. Concerning the other is lust, if it regards the conservation of the species; gluttony, if that of the individual; and covetousness, if it regards money and riches. Evil is apprehended in a threefold way: either in some good of our own, as in some difficult performance, and regarding that is sloth; or in another's good, as if it be our evil, and regarding that is envy; or as deserving punishment, and regarding that is anger.

2. The connection, series and number of these vices may be ascertained in another manner. For foremost is philautia, or self-love, the root and parent of all vices. From this usually springs a high esteem of self, so that a man magnifies, admires and prefers himself; and thus

is pride the first-born of self-love, and the prolific mother of vices. Next, it comes to pass that the same vicious self-love covets all created goods for sake of its own benefit, at first indeed those which have the appearance of propriety, such as honors, magistracies and positions of authority, from which ambition and vain glory originate; but afterwards those that seem pleasing to the senses, and gratifying, whence gluttony and lust; then the means of acquiring these, that is money and riches, from which springs covetousness. But if anything that seems to be an obstacle to their acquisition interferes, anger bursts forth. If it thinks any one is possessed of some good, of which itself is either devoid, or fears to be deprived, envy is begotten. Finally, the mind being occupied with the pursuit of earthly things, no room is left for piety and spiritual interests, hence tiresomeness in good actions and sloth are brought forth.

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§2.—*Of Preparing Requisites for the Extirpation of Vices.*

1. Although we are all deteriorated by these vices, they are, nevertheless, difficult to know, nor can they be easily overcome, unless God makes known to us the hidden things of darkness, and instructs our hands for battle, that we may dash our more powerful adversaries against the rock, and, knowing their wickedness, beat

them to death. But, as in material warfare, requisites for the encounter are prepared beforehand, so we, being about to engage in single contest against most wily and powerful enemies, before commencing the battle should procure arms, with which we may be able to defeat them. This preparation then has three parts. The first part consists in the following: Firstly, that we form an elevated opinion of the power and efficacy of grace, and place the highest confidence therein; that we distrust our own strength considering the power of our adversaries; that relying on God we have great hope of victory; that the desire of victory being awaked we resolve to join battle with courage, saying (Philip, iv, 13): "I can do all things in him, who strengtheneth me," and (Ps. xvii, 30): "Through my God I shall go over a wall." Secondly, we must take measures truly and thoroughly to know ourselves and our vices. Then reasons are to be sought by which we may be excited to hatred of vices. In fine, fervent prayer, reading of pious books, counsels of spiritual Fathers, society of the good and frequentation of the sacraments must be added.

2. The second part of the preparation contains some precepts and maxims bearing on this subject, which must be always kept ready and at hand. 1) Namely, that these vices are to be torn up by the roots, and their fibres eradicated;

for if we only cut away the branches, and preserve the root in our heart, new shoots will ever arise, new sprouts of iniquity grow up from it. 2) That evil habit is to be removed by a good one, that vices are to be cast out by acts of the contrary virtues, in which matter it is laudable sometimes to refrain from things lawful and free, that we may the more easily avoid those that are forbidden. 3) That acts of this nature ought to be interior and mental, rather than exterior and corporal, though they should also pass outward to the body. 4) That the more mischievous vices, especially if they be pleasing to the senses, are first of all to be overcome; then that attention is to be turned to others that are less hurtful, and are more easily conquered. 5) That it is of the utmost consequence to destroy at once by contrary acts the beginnings, however minute, of a bad habit before it strikes root. 6) That sure remedies, and these adapted to each vice are to be applied according to the difference of vices, persons and other circumstances.

3. The last and proximate part of the preparation consists in this, that after the manner of a master or householder, leading the soul into solitude we summon the whole family of faculties, senses and members, and seriously propose to each the amendment of all their vices. Then we shall carefully examine the vices which predominate

in us, observing the offices and duties we are engaged in, and the persons with whom we live; even employing for that purpose the aid of our superiors, companions and adversaries themselves, in order to know against what enemies we ought to prepare arms. Finally, it is necessary to fortify our heart, like a citadel, with a strong garrison, and the closest watch, lest some entrance be open to the enemy, as it is written (Prov. iv, 23): "With all watchfulness keep thy heart, because life issueth out from it."

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§3.—*Of the Manner to be Observed in the Extirpation of Vices.*

1. No organization of an army, no warlike preparations will secure victory, unless the soldiers fight bravely, and observe during the encounter the method prescribed by military discipline; so all our preparation for the extirpation of vices would be useless to us, unless, fighting courageously and magnanimously in the combat itself, we pursue the enemy to utter defeat. In which matter it is necessary, first, carefully to consider the importance of what is at stake; then one must look to how he shall act in battle. But after victory has been gained, that same vice, which has been vanquished, ought to be again challenged to combat, imputing to it with threats and insults its own infamy and turpitude, as we read the great Antony did towards the demons,

This system is to be followed, in order that vices. which from long habit have almost become nature, may not only be repulsed when they assail us, but even destroyed so far that they cannot again attack us. But the vice opposed to chastity, which by its infectious breath alone either sullies or kills, must be overcome by flight, not by conflict. Here to have fled is the highest courage and heroic fortitude; he triumphs who flies, he is vanquished who fights.

2. The will being thus fortified, acts of the contrary virtue are to be exercised, that from them a custom and habit may be produced. Take the example of anger, when one is incensed on account of an injury done him. That motion is first to be suppressed, then the anger itself, though it be mitigated, is to be provoked, that is, it must be strangled with its own arms, and anger justly roused against anger. Hence the devil is to be upbraided with great hatred and strong movement of mind, and violently opposed. But when all motion has been allayed, signs of civility are to be shown him who inflicted the injury, and he is to be entirely forgiven from the heart. But if at any time, on account of more violent temptation, or the withdrawal of divine help for some just cause, the will should be found less eager for battle, it might be encouraged by reflecting, that it has been constituted mistress and queen of all the other faculties, that it can-

not be forced involuntarily, and that, fortified by divine grace, it is invincible. It will be also of great interest to call on the understanding for help, by considering the beauty of virtue and the turpitude of vice. Besides knowing the corruption of nature it is necessary to distrust our own strength, and place all confidence in God's goodness and the patronage of the saints. Then we must take care not to lose courage or lay down our arms, not to shirk the labor of the combat, because, "he is not crowned except he strive lawfully." (2 Tim. ii, 5.) But if after protracted contest any vice has not yet been overcome, we must constantly persevere in the combat until it is vanquished; for "he that shall persevere unto the end, he shall be saved" (Matt. x, 22).

3. But that we may proceed in order in the struggle against vices, the following must be observed. Let us avoid all occasion of that vice, against which we have resolved to fight; for instance, if gluttony molest us, let us avoid feastings; if pride, the praises of men. When vices assail us, let us at once resist the beginning; for it is easier to overcome a feeble than a strong and powerful enemy. That we may be able with one and the same effort both to subdue vice and to gain the contrary virtue, we shall assail vices by opposite internal and exterior acts of virtues.

We must not make war on all bad habits at the same time, but we shall gradually attack them singly and by parts, proceeding from those that annoy us most to the less grievous. If any vice happen to be overcome by us, let us acknowledge God's favor, and return him thanks, lest proudly exulting in the victory obtained we displease him, who "resisteth the proud, but to the humble he giveth grace" (1 Peter, v, 5). But in this pursuit the manner differs from others. For in the rest each habit appears in progress, and the more perfect works are plain to our eyes; but in the spiritual life virtue grows secretly, and it often happens that the will is most prompt to combat against vices, but the other faculties reluctantly obey. And it also not unfrequently occurs, God so willing it, that when most we seem to ourselves well disposed for combat, the matter succeeds least according to expectation; and when we quit the struggle, it often happens that we are suddenly filled with divine fervor. These are no doubt vicissitudes of things, acts of divine Providence, that we may learn not to be high-minded, but to fear.

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§4.—*Of Man's Danger Even in the State of Grace.*

1. Whoever you are, desirous of purging your spirit of vices, imagine a man weak in hands, diseased in feet and afflicted with dizziness, to

whose keeping a most precious liquor is entrusted, to be carried about in a brittle vase through a steep place broken by crags, tangled with briars, and thronged with crowds of people rioting and pressing from all sides; for such is our condition, as long as we have the incomparable treasure of divine grace in these frail vessels, so that we may groan with the Apostle, and exclaim (Rom. vii, 24): "Unhappy man that I am, who shall deliver me from the body of this death?" Who shall free me from a body that is mortal and exposed to sinful affections? For the soul attached to its members, pierced with cares, trammeled with vices, attracted by allurements, distended with business, contracted with fears, straying in errors, disturbed with suspicions, has a friendly foe, a domestic enemy, a kindred adversary, namely, the unhappy flesh, which continually endeavors to despoil it of the blessings of grace. Numerous other enemies, internal and external, all of which seem to have conspired against the soul, in order to drive divine grace thence, unite with the flesh. The internal are concupiscence, evil propensities, vicious affections, depraved habits, perverse opinions, the exterior senses, an inconstant mind, and an untamed and roving imagination. The external enemies are demons ever watching for our ruin, men inducing us to sin by bad examples and encouragements, all creatures, which either

allure by their complaisance, or afflict by their bitterness us, victims of their evil influence.

2. The most wise God himself, too, who wished the way to heaven to be narrow, sometimes withholds the abundance of his light, and withdraws the aid of grace, for many reasons permitting us to be troubled and tried by various assaults and combats. Then the Lord wishes us in this way to imitate Christ's patience, and have a richer fund of merits, exercising acts of virtue more frequently. He wishes to show us our frailty, that we may know how feeble are our powers without his grace. He wishes, in fine, that our most proud foe, Satan, should depart worsted with so much the greater infamy, as man, by whom he is overcome and trampled on, is the weaker. Because, therefore, in this struggle human frailty is powerless of itself, beset with so many enemies from within and from without, and sometimes abandoned by its leader, God himself, it must have recourse to the most effective kind of arms, that is, to prayer and meditation; for meditation, with its sharp incentives, will stir up the will against vices, and fervent and assiduous prayer will obtain for us from heaven certain and most secure victory.

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§ 5.—*Of Avoiding Extremes in the Combat Against Vices.*

1. In the rooting out of vices there are two opposite extremes, both which should be avoided.

The first is of those who attribute so much to divine grace, that they leave the business entirely to it. The other is of those who, while they fear lest they may not correspond with divine grace, are in perpetual difficulties. To the first extreme belong the following: To be tepid and slothful in pursuit of piety; to despise rules, precepts and common practice under pretence of following the impulse of divine grace, which is to pervert the right order of spiritual discipline; to labor strenuously in overcoming vices as long as a certain heavenly sweetness allures, but to languish and grow lukewarm when that, as if a reward, is withdrawn; to be blind and stupid in ascertaining our own faults and errors, to be angry for correction, to reject admonitions and shut up the way to amendment; to be wholly given up to certain devotions and exterior exercises, but to neglect the extirpation of vices, and not so much as think of it; to form great projects and undertake nothing; to assail minor vices and cherish the more grave; to enter the contest lightly and negligently, so that persons of this class easily either give up, or are vanquished; to think it sufficient if the attacks of vices be repulsed when they do violence, but not to search after their fibres and roots, that they may be eradicated and not sprout up again.

2. A few other things are to be noted touching the second extreme. Namely, that scruples

and troubles of mind must be entirely eschewed. That we must not be over-anxious in repressing first motions, since they are not in our power; nor are certain trifles in thoughts, rovings of mind, and affections to be much heeded; that they are mistaken, who are so shocked at certain sudden notions of very immodest things, that they are ever after uneasy, lest these apparitions again present themselves; for either corrupt nature, or the cunning of demons presents these to the mind in order to disturb the peace of the devout; and, therefore, they should be despised as children's bug-bears, and if the mind turn to something else, they shall vanish of themselves. Next it is to be observed, that not all delectations of sense, not all irregular motions are to be completely suppressed, as the Stoics falsely taught; but these are all to be moderated, while evil habits are to be rooted out. Then it is necessary to use all our endeavors, and omit nothing that contributes to the extirpation of vices, but all confidence is meanwhile to be placed in God, without which he watches in vain who guards the city, and they have labored in vain who build the house. Finally, we ought to make use of spiritual precepts with mildness and peace, avoiding precise mental reflection and obstinate consideration at every moment. For no good is wont to spring from these latter, but surfeit of combat, weariness of mind, troubles of heart and

avoidance of labors. Nor ought a spiritual man be afflicted or lose courage on this account, that progress in this pursuit does not clearly appear; for virtue slowly and secretly waxes strong, nor is it easy to detect its growth. But now we have to treat of each individual vice, beginning with the grosser ones.

Chapter III.—Of Gluttony.

The holy Fathers teach that our first combat should be with the vice of gluttony, which is called gastrimargia by the Greeks. For in vain do we rise up against others until this is eliminated, which supplies nutriment to the rest. Among worldlings the root of all evils is avarice; among monks, gluttony is the root of many. Gluttony then is an inordinate indulgence of food and drink, a gross vice, and one unbecoming a rational creature, since it is degrading to become the slave of one's own belly. This then is to be first overcome, that we may afterwards proceed to others more subtle and difficult.

§ 1.—*Which are the Degrees and Acts of Gluttony.*

1. The degrees or species of gluttony are five: 1) If a person use food forbidden by the Church, and transgress the laws of fasting, whether that is prescribed by the Church, or by regular discipline, or by special vow. 2) If he

eat or drink too much, so that health is imperiled, or the exercise of judgment disturbed. 3) If he take food and drink too exquisite, and more costly than his condition warrants. 4) If he eat oftener than is expedient, if outside the time, or not in a becoming place. 5) If he partake with too much relish and in an indecent manner of the things set before him, swallowing them with too much avidity, and be entirely absorbed in the food.

2. From these can be gathered certain acts of gluttony, as well interior as exterior, some of which are elicited outside, others at the table itself. Outside table the first act is to long for delicate dishes, sumptuous feasts and seasonings, and often to review and think over provocatives of gluttony; next, to be solicitous and inquisitive about the hour of meals, the various kinds of dishes, and the food to be served; to regard in food not utility, nor necessity, but pleasure alone; frequently to speak of those things that concern gluttony, to take complacence in such discourses and feast on them, to praise and blame the dishes, wines and cooks, and to complain of the bad service and seasonings. But at table itself the first act is to have one's soul in the plates, as they say, no place being left for pious reflections; then to be disturbed in mind and indignant, if the food be served too slowly, or not in such quantity or quality as one might de-

sire; not to be satisfied with common, but to long for special and more delicate things; not to observe modesty in adjustment of the body, and in every point of polite and regular observance; to go beyond moderation in the quantity of food and drink; in fine, to swallow with excessive haste, or to incommode companions by too great slowness.

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§2.—*Why the Vice of Gluttony is to be Detested.*

1. There are many things that can excite us to detestation of gluttony. For this vice is most hateful to God, because it in some measure pays divine honors to a thing most vile, as it is written (Philip, iii, 19): "Whose God is their belly." From gluttony are the beginnings of all our evils, the eating of an apple subjected us, despoiled of original justice, to countless misfortunes, gluttony made us acquainted with death of body and soul, and the demons now employ the same to crush and trample us in total prostration of mind. Gluttony is its own punishment: it pays for the joyous madness of one hour by the disgust of a long time. "Who hath wo? who hath contentions? who hath wounds without cause?" says Solomon, "surely they that pass their time in wine, and study to drink off their cups" (Prov. xxiii, 29, 30). Thus a momentary delectation of the palate becomes a lengthened torment of the stomach, and a very brief pleasure brings

after it a whole crowd of pains and diseases, and finally death itself; for gluttony has slain more than the sword. Hence the squandering of family property followed by destitution; hence the waste of time; hence the loss of devotion, and dullness of mind; hence laxity, buffoonery, loquacity, uncleanness, disparagements, quarrels, disputes, laziness, languor, silly mirth, blindness, listlessness, difficulty and weariness in good works, lack of heavenly consolations, dissipation and destruction of all virtues. "The people sat down to eat and drink, and they rose up to play" (Exod. xxxii, 6).

2. There is no kind of slavery either more oppressive or more degrading than to serve the belly, whose tyranny is boundless and greed insatiable. The entire universe is narrow in its estimation; all that swims in the deep, all that flies in the air, all that lurks in the woods is not enough to satisfy it; by no variety of things, by no sort of flavoring, by no art can it be satiated. It does not value served up feasts for their savory qualities, but for their cost, nor does any food please it, unless sent from the extreme East, unless men's hazards by the destruction of forests and searching of the deep have brought it to the table. The bull is filled by the pastures of a very few acres, a single forest nourishes several elephants, a man, the slave of gluttony, is fed from land and sea; and though nature has fur-

nished him a small body, he surpasses the avidity of the most huge and voracious animals. Indeed, it is right to reckon among beasts men of this class enslaved to the belly; for they live like brutes, if, nevertheless, they can be said to live, who plunged in surfeiting and wine have anticipated their death. Let us blush to imitate their folly, let us blush to be made the receptacle of dishes, let us blush to put more food in the belly than it desires, and not to know the measure of our own stomach; let us for shame recoil from changing the temple of the Holy Ghost into the foulest sewer, and from contaminating with the vilest pleasure that mouth, which in the reception of the Eucharist is consecrated by the divine contact of Christ. He who treats his flesh tenderly nourishes an enemy, sharpens a sword for the devil to stab him with. To stuff the belly with meats is to weigh down the ship with excessive burden, so that it may sink in the surging billows. The body requires nutriment, not dainties or luxuries; the momentary decision of the palate being given, costly food tastes no sweeter than plain. Hunger is not ambitious, it is satisfied to leave off, and cares not where it leaves off. If we are hungry we may eat, if we are thirsty we may drink. But whether the bread be common or delicious, whether the water be taken from the neighboring lake, or cooled with plenteous snow, makes no difference to na-

ture, which commands one thing only—that the stomach be filled and thirst extinguished. Finally, if we will meditate on the most holy life of Christ, the very frequent fasts of the saints, and almost incredible examples of abstinence and sobriety, which the ancient Fathers have left us, these will excite us sufficiently to hatred of gluttony and love of temperance.

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§3.—*Of Remedies for Overcoming Gluttony.*

1. By eating and drinking we repair the body's daily losses. Therefore gluttony differs in this from other vices, that it can always allege nature's necessity, and because we cannot be exempt from the daily tribute of food and drink, the snare of concupiscence is set for us, by which the unhappy soul is often entangled, concealing the work of pleasure under pretext of sustaining health. It is very difficult indeed to know what necessity requires, and what delectation; but still we must beware, lest we be hurried beyond the limits of bodily requirement, and it is necessary to moderate the rules of temperance, so that we may destroy the vices of the flesh, not the flesh itself. But as according to the axiom of medical science contraries are cured by contraries, the first and chief remedy of gluttony is abstinence, leaning a little to over-severity, that we may at length persevere in moderation. But if one is infirm, and cannot endure this too bitter

medicine, let him not at once cut off all superfluities, but gradually and by parts, until he arrives at a state of perfect temperance. But because guzzling is sometimes increased by abstinence, hunger raging the more after fasting, and the devil himself exciting hatred of abstinence on account of the inconvenience felt in fasting; therefore a certain and fixed manner of diet is to be determined for each person according to his physical constitution, his labors and exercises of soul and body, the rules of his peculiar institute, the advice of his spiritual Father, and according to reason and the right conscience of each person.

2. Too great diligence is likewise to be avoided in seeking sweet and expensive food both in thought and affection, and also in reality when such is in our power. Greediness of any victuals whatever, even of those that are inferior, must be shunned, and nutriments are to be taken like medicines. Sauces, which excite surfeiting, are not to be looked for, but those that repair the strength, and are not injurious to health, are to be esteemed sufficient. It is necessary to become accustomed to common food, surmounting every obstacle whatever. Prudence and caution must be used to keep clear of the rocks of ostentation, hypocrisy and singularity. While we chastise the body we must guard against that anxiety which the devil often causes, that strength of

body will not last to endure prolonged abstinence; *for sufficient for the day is the evil thereof*, and *the morrow will take care of itself.* Then we must beware not to imitate those, who often yielding to the temptation of gluttony determine to eat for that day, and fast for the future; rigor of abstinence is to be adhered to rather for the present, and some indulgence promised to the flesh at a future time. In fine, there must be earnest application to spiritual things, for thoughts and occupations of this kind entirely detach the mind from concern for the body.

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§4.—*What Rule Ought to be Observed in the Use of Victuals.*

1. Let the end be right and pure; for in the daily sustenance of the body pleasure must not be sought, nor the mere preservation of nature and avoidance of death; nor health for sake of the advantages resulting from it, and of escaping the ills of the sickly; nor the preservation of strength for engagements, business and employments, unless we refer all these to God. Neither, likewise, is health to be aimed at for the discharge of spiritual functions, which infirmity prevents, unless we have something higher still in view. Therefore, it is a right and holy end to go to table for the sake of sustaining life and restoring strength, that we may be the better able to perform spiritual exercises and functions, and

devote our whole selves to the service of God and the help of our neighbors, having in view in all the greater glory of God himself. Let us study to approach the table with reluctance rather than with eagerness; for the work of eating and drinking is a sort of servitude and impost, a sort of penalty and burthen disdainful to human excellence. But in approaching the table, let us imagine it has been imposed on us by God, that for that day, in expiation of our sins, we are to use only bread and water, and thus we shall consider whatever may have been set before us delicious and more valuable. Let us also bear in mind how many poor there are, who, if they had only the bread we eat, would esteem it the greatest delicacy, notwithstanding they may be better and more deserving than we. Lastly, because taste is not of itself evil, we must not try so much to extinguish that sense as to moderate its delight, so that reason may be always ready to assert itself and govern.

2. Let prayer and blessing precede the meal, then let us like mendicants accept the food from the hand of God, and let thanksgiving follow after. But lest moderation in food and drink be exceeded, the following must be observed: We shall be able to abstain less from bread than from other food, because it excites gluttony less, and does not render us so liable to temptations. But in drink and in other kinds of victuals a

more rigid rule of abstinence must be adhered to, for they more seriously injure the purity of the flesh, on which account prayer is requisite, that we may know how to distinguish the quantity necessary for us from what is superfluous. But we should always retire from table with some hunger, so that immediately after meals we may be able to read or pray without grave inconvenience and difficulty. The mind is to be turned away from the dishes, and engaged in reading and meditation, or even recreated with pious conversations. Let religious, while they take their meals, keep their eyes on the table, their ears attentive to the lecture, and their hearts to God. No complaint should be made of the sort of food, but what is served is to be accepted with thanksgiving and modesty. Let us without bias determine before meals how much food is to be taken, making allowance for place, time, occupations and present requirements; and that must be particularly observed in certain banquets and rare refreshments, whether they take place at home or abroad; from which, however, it is better to stay away, if it can be done. It will be more fit, likewise, to fix with ourselves, at a time when we are not hungry, the measure of food and drink, which we may on no account exceed; and if gluttony tempt us, let us rather reduce something of what we have determined.

§ 5.—*Of the Signs of Conquered Gluttony.*

1. The indications of conquered gluttony are these: If we are always in dread of being overcome by gluttony, and of being carried beyond the limits of necessity; if, determining with a firm resolution to fight against gluttony, we go to table as it were reluctantly, and take food in the same manner as the sick take medicine; if we study to repress nascent pleasure while eating, and resist it; in judging, however, of this, we must not be too inquisitive, for because it follows a previous natural appetite, coming as if from the rear it seems unmanageable; then it is often uncertain, whether the necessary care of the body further demand relief, or the illusion of pleasure deceive under pretence of necessity; if we do not listen to the clamoring of the extortioner, that is, of the belly, and, by refusing what is asked amiss, restrain its cries and complaints when it calls for superfluities; if it be not only a pleasure but even a great mortification to us to receive something unusually sweet to repair the body's forces and maintain health; if we are imbued with the contrary virtues, especially purity of mind and body, for neither does the proof of true abstinence consist in corporal maceration, but in perfection of chastity; finally, if at any time invited to more sumptuous banquets and the tables of the aristocracy, we know

how to despise the delicacies that are before us, and to mortify ourselves in secret.

Chapter IV.—Of Lust.

Lust is an inordinate desire of impure and libidinous pleasure. Its kinds are familiar to all, nor is it necessary to our state to enumerate them, as the Apostle says (Eph. v, 3): "Fornication, and all uncleanness, . . . let it not so much as be named among you." But there are some relics of this vice remaining after conversion even in spiritual men, and those consecrated to God, of which we are to be warned, in order to escape the dangers of greater and irreparable ruin.

§ 1.—*Of the Relics of Lust Remaining After Conversion.*

1. The first degree of the relics of this vice still besetting the mind consists in thoughts; not indeed in the consent, and voluntary complacence, which is a mortal sin, but in their negligent expulsion. For there are some who listen as if covertly to the serpent's hiss, and though they reject it, lest they be stained with mortal guilt, still they do so with great remissness and hesitation. They take the fire into their bosom until it excites a very slight carnal odor and impure delectation; not, however, so far that the bright blaze of consent break forth. These no

doubt are tainted, though not to death, with the vice of lust, and unless they try to burst these cords of iniquity, with which they are bound, they shall be gradually drawn on to consent, and finally to wicked accomplishment.

2. They who do not fear to behold their own body nude, and to touch themselves without necessity, are in the second degree of lasciviousness. For no small loss of chastity may arise from such acts.

3. They are in the third degree who treat their bodies delicately—with sumptuous garments, sweet scents, and delicious food, to all of which innate love of voluptuousness allures.

4. In the fourth are found others, who read with pleasure books by no means modest, and amatory poetry; and who frequently turn over the written subject, that they have not yet cut out of their heart.

5 Finally, the fifth sign of lust not yet completely subdued, is a certain intimate familiarity with females, begun, it is true, with an upright purpose, and fair pretext of confessions, spiritual instructions or temporal good; but which at length casts one into countless evils, and ends in a deplorable fall. For hence spring hurtful liberties, acts of too great levity, words provoking laughter, love tales, and certain pleasantries, by which modesty is insensibly laid aside, and all shame is at last cast off. Next come too free

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contact of hands, frequent small presents, long conferences, mutual disclosure of secrets, neglect of modesty, over-confidence in self, and by these trifles, if they are trifles that lead to ruin, a broad door is opened for most grievous sins of impurity; whoever, therefore, has his salvation at heart, he will endeavor to pluck out and exterminate from himself these relics of hidden concupiscence, for although these acts do not infect the soul with mortal sin, nevertheless they prepare the way for it, and they are acts of lust gratifying itself in what it can.

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§2.—*Of Incentives to the Hatred of Lust.*

1. No fouler vice than this is found, none that carries with it more infamy and disgrace, and of which we are more ashamed. Hence arises that feeling of shame implanted in all by nature, by which men are wont to be affected and disturbed if they suspect even their lightest sins of this kind have become known to others, and the more estranged a person ought to be from this vice, on account of age, manner of life or high rank, the greater is his dread of infamy, sometimes so great, that betimes these disgraceful sins are suppressed in confession at the risk of eternal punishment. No vice, too, is corrected with greater difficulty; a person once plunged in this mire scarcely ever emerges without God's special assistance. There is no vice

more at variance with prudence and reason, and which obscures the mind with such darkness. What obscurity, especially in spiritual things, does not even a very slight thought driven out too negligently cast over the soul? From this vice spring many and most grievous evils, weariness and slackness in the exercise of virtues, an inclination to all sins, mental blindness, heedlessness of duties, precipitation, insensibility, caprice, self-love, hatred of God, attachment to the present life and a horror of the future.

2. It must be observed that all families of Religious are founded with the spirit, that if chastity begin to give way, the whole order is likely to collapse along with it. For incontinence renders a man incapable of receiving the spirit of religion and of performing its functions. Wherefore, if any one begins to waver in this matter, he falls at last, and sometimes, too, abandons his vocation. There is no vice that brings greater dishonor to the whole family, that is a greater obstruction to our neighbors' salvation and the glory of God; but if we drive dogs and unclean brutes from the house of God, which is built of wood and stone, why do we suffer evil thoughts in ourselves, who are the living temples of God? And if we will not have the slightest spark of fire enter our wardrobe, why do we allow the fire of lust to come into our heart, in which is the treasure of divine

grace, having greater esteem for a perishable garment than for our immortal soul? Would the vilest slave dare to defile the hands or feet of a king? But he who sins carnally does not hesitate to befoul Christ's members; for we all Christians are members of one body, of which Christ is the head. Therefore, a great and most bitter hatred against this bane must be conceived, with a fixed and ardent desire entirely to destroy all, even the slightest vestiges of this so foul and dangerous vice. The greatest pleasure is to have conquered pleasure, nor is there found a greater victory than that gained over our concupiscence; he who has overcome an enemy, has proved stronger than another; he who has subdued lust, become stronger than self, has triumphed over himself.

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§3.—*Of Remedies Against Lust.*

1. Contraries must be cured by contraries, vice by virtue. Now, there are five degrees of chastity by which lust is to be overcome. The first excludes all mortal complacence in things contrary to chastity, and all consent either tacit or expressed. The second is exempt from all carelessness and delay in resisting temptations, allurements and thoughts. The third casts out all inordinate affection from the mind, so that thought is never excited by affection, nor sense by thought. The fourth shuts off from the

imagination every dangerous and immodest idea, so that nothing unchaste ever strikes it, or, if any thing such occur on account of the corruption of nature or suggestion of the devil, it immediately vanishes, and, like a ship at sea, leaves no traces behind. The fifth so strengthens a man, that even sleeping he eagerly resists. But knowing these things, and perceiving the excellence of this purity, we ought to take a view of our own weakness, then fall down humbly before God, and confess that it is not the work of our strength, but of divine goodness, to preserve chastity intact. Because no one can be continent unless God gives it (Wisd. viii, 21). Indeed, unchaste thoughts must be opposed instantly at the first approach of temptation, as we are wont with the utmost haste to shake a burning coal from our clothes. But he who always keeps his heart occupied with good thoughts, will bar the way to the entrance of evil suggestions. For a new-comer cannot occupy a lodging already in possession of another guest.

2. No doubt we must rely on God's grace, but that does not exclude our co-operation; wherefore we must drive far from us all beginnings of unchastity, all occasions however remotely they may threaten to ensnare us. Of this kind are idleness, for the idler lives not for himself, but for his belly, for sleep and forbidden pleasure;

gluttony, because (Ezech. xvi, 49): "This was the iniquity of Sodom, . . . pride, fulness of bread and abundance;" and (Eph. v, 18): "Be not drunk with wine, wherein is luxury;" obscene books, which enervate the mental powers, and burst all the sinews of virtue; indecent pictures, for as the Wiseman (xiv, 12) says: "The beginning of fornication is the devising of idols," that is, improper statues and pictures, which infuse poison into the soul through the eyes; restless and curious eyes, wherefore Job, both dreading and shunning this precipice, says (xxxi, 1): "I made a covenant with my eyes, that I would not so much as think upon a virgin;" immodest conversations, for, as the Apostle says (1 Cor. xv, 33): "Evil communications corrupt good manners;" bad companions, because we perish through the examples of others. (Eccl. xiii, 1): "And he that hath fellowship with the proud, shall put on pride." All these are to be cut away by the roots, if we wish to live chastely, for fuel must be withdrawn from the fire, lest we be consumed.

3. The following will contribute much to ward off this baneful disease: 1) Spiritual reading, as a certain saint has said: "Love knowledge of the Scriptures, and you will not love vices of the flesh." 2) Moderate bodily affliction, and chastisement in abstinence, sobriety, coarseness of garments, haircloth, self-flagellation and other

penances, according to the need of one's state and advice of a spiritual Father. 3) The practice of assiduous prayer, frequent aspirations and the continual presence of God. 4) Frequent confession of sins, by which means the soul is enlightened and receives strength to resist, and speedily attains to angelic purity. 5) An unbroken series of good works and spiritual exercises, so that the devil may always find us busy. 6) A careful and close custody of the exterior senses, lest death enter by the windows. 7) Modesty and self-regard in all places and at all times, particularly when dressing and undressing. 8) A clear and open manifestation to our spiritual Father of all affections and besetting temptations; for the enemy flies when he sees that he is discovered.

4. In fine, the mind must be weaned with great care from any intimacy whatever with females, from prolonged company and discourse of the opposite sex, and from too curious scrutiny of unchaste things and words. We may, indeed, know the name of females, but we must be unacquainted with their face. A woman drove man out of paradise. She was made man's helper by God, but through the serpent's envy she assumed the character of an enemy. There is nothing in her but what strikes, burns and destroys. Whatever is from her, whatever belongs to her should be treated with distrust. But if there be a neces-

sity of speaking to a female, it must be done with the utmost circumspection, and with great reserve, just as if her father or husband and other grave persons were present. In communication with females we must also beware of too great confidence in ourselves, nor ought we trust in past victories. Many, deceived by this confidence, have fallen into frightful precipices. We are neither stronger than Sampson, nor more holy than David, nor wiser than Solomon. The hope is deceitful, which expects to be saved in the midst of allurements to sin. One can scarcely drink poison and live, be surrounded with flames and not burn. Sometimes persons sitting with women shed tears, feel compunction, and do not perceive any assault of evil thought, but this is a most subtle cunning of the devil; for when they imagine there is peace, sudden destruction shall come upon them. How many, and what eminent men, after confessions and triumphs, after signs and wonders, are known to have been ship-wrecked! But such is ever the incredulity of human obstinacy, that neither by hearing nor by seeing does one believe others have perished, unless he see himself perish likewise. Under these circumstances flight, and shunning of all occasions, are the only sure and safe means of victory.

§4.—*How We are to Fight Against the Flesh and its Corrupt Desires.*

1. In the contest with the flesh and carnal desires three things are to be considered; namely, those that precede the temptation, those that accompany it, and those that follow it. Accordingly, before temptations of this nature arise in us, we shall never try to provoke them to battle; and we shall carefully avoid and cut off the causes from which they are wont to spring. We shall never judge our neighbor guilty of this vice, and if his sin be so manifest that it can in no way be excused, still we shall pity him from our heart without any feeling of anger or contempt, turning another's fall to our own profit, and asking help from God with humility and fear, lest we be seized by a like temptation and fall. Whoever despises and judges another, by God's permission falls into the same fault, that we may learn not to be high-minded, but to fear. Too great security and complacence must also be avoided, although heavenly grace and interior consolations may superabound in us; for it is written (Prov. xvi, 18): "The spirit is lifted up before a fall," and (Ibid. xxviii, 14): "Blessed is the man that is always fearful."

2. Temptations already rising up are to be met in the following manner: First, the causes from which they proceed are to be sought for, whether they be exterior or interior. The ex-

terior are conversations, reading, occupations, intercourse. The interior spring either from our body, because it is too petulant, or from immodest thoughts, which are excited in us either by the devil, or by our bad habits, or by neglecting to watch over the senses. Then the causes once known should be cut off by efficacious remedies. None is found more wholesome and ready against exterior causes than their interruption and avoidance; the body should be subdued by fasts, haircloths, vigils and other chastisements, from which, however, we ought to abstain while the temptation lasts, for then the best plan is to remain passive and avoid any bodily movement. Against unchaste thoughts there are no measures more effectual than devout prayer, pious meditations, lectures, studies and continual occupation in business befitting our state. But meditations must be made on the passion and death of our Lord Jesus Christ, which are the strongest medicine against the allurements of the flesh, but not on those subjects which most prescribe, namely, that the harm, turpitude and shamefulness of carnal vices should be dwelt on; for since, in the opinion of all, the best remedy against these vices is flight, therefore, whatever affords any occasion for immodest ideas should be avoided. But if the temptation be from the devil, without our concurrence, it is overcome by despising it and resisting its beginnings.

3. When at length temptations shall have ceased and forsaken us, let us not exult in unguarded security, imagining we shall be free from them, but let us guard our heart with continual watchfulness, and never, under pretext of any spiritual utility, recall to mind the past combat; for there the deceits of corrupt nature, and the snares of the devil are concealed for the purpose of entangling the mind, and alluring it to some temptation. Not even for the sake of sorrow and repentance should the mind be turned to the sins of this sort we have been guilty of; but it is sufficient to be sorry for them all in general. Nothing, however trivial and of little moment it may seem, should be disregarded in this matter. For it is scarcely credible what enormous flames often arise in the breast from a very small spark, so that once to have looked too curiously, once to have listened, has afterwards to be atoned for by the tears of many years, and the wound thus inflicted can be healed only after a long time, and with many remedies.

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§5.—*Of the Signs of Extinguished Lust.*

1. The following are the evidences of perfect continence and chastity: 1) If we either rarely or without fault feel the stings of the flesh, and, bewailing their persistence, say with the Apostle (Rom. vii, 24): "Unhappy man that I am, who shall deliver me from the body of this death?"

2) If we find such stings and motions daily more subdued and enfeebled, in a manner that the flesh, like a timid dog, may sometimes bark at a distance, but not approach. 3) If we easily overcome and reject impure thoughts when they enter the mind, or even before their approach spurn them already known, thus anticipating them. 4) If we desire and love chastity with ardent zeal, wishing to be freed even from natural stings of the flesh, and also from the delusions of dreams. 5) If we carefully guard the doors of the senses, especially of sight and touch, averting the look from all beauty, and blush to look not only on the bodies of others, but even on ourselves. 6) If we are watchful, and, admitting ourselves frail and feeble in this respect, most assiduously cut off and fly every, even the slightest, occasion of immodesty, though appearing only from afar. 7) If any carnal commotion, that occasionally steals upon us through want of attention, subside without a sense of pleasure. 8) If we are in no way moved to concupiscence by the sight of females. 9) If we feel that we exceedingly abhor the conversation and society of women. 10) Finally, if we are not deluded in sleep by seductive apparitions of females, and even in dreams, if they sometimes happen at the suggestion of the devil, strenuously resist all evil emotion.

Chapter V.—Of Covetousness.

Covetousness is an inordinate longing for riches and temporal goods, a most insidious vice, lurking under the manifold pretext of one's own or another's necessity. For no one admits that he is avaricious, but some say, that they amass riches, in order to provide for themselves and their children; others, that they may be able to maintain the poor by their alms; not a few, that they may build churches and perform other good works, who, nevertheless, by a pitiful mistake deceive themselves, never expending the hoarded gold, nor setting any bounds to vicious cupidity. Natural desires have their proper end; those that spring from erroneous opinion are without limit. The wayfarer has some end to his journey, but no end is found for error.

§1.—*Of Acts of Covetousness.*

1. Acts of covetousness are of two kinds, some mostly regard those who are in the world, others concern those who by solemn vow have professed evangelical poverty, and have cut off from themselves the dominion of all things. Of the first kind are: 1) When one covets another's goods contrary to the tenth precept of the Decalogue, or contrary to the seventh, really receives or retains them against the owner's will. 2) If he make a bad use of his own goods, and does not share them with the needy, when the law of

justice or charity obliges him to do so. 3) If he seek temporal goods with too much eagerness, and trample on the laws of God, of the Church, and of his state, for the sake of gain. 4) If he perform good works with the main view of worldly profit, and for the same end neglect those to which he is bound. 5) If he give his whole heart to the heaping up of wealth, if he possess his own goods with undue attachment, and be not prepared to relinquish them in any way and at any time it may please God.

2. But the following acts regard Religious: 1) To cling with too much affection to necessary things, the use of which is allowed, and to hold them as one's own with obstinate tenacity. 2) To retain or receive anything without permission, and to have any property or money by one's self or in care of others, which is an abyss of evils, and the ruin of all Religion. 3) To desire what is rare and superfluous in dress, in books and furniture of cells, which covetousness distracts the mind, and torments it with the most foolish cares, a real shunning of the inconveniences of poverty. 4) To turn often in spirit and thought to goods left in the world, and to wish for them again. 5) To endeavor and wish to have useless expenses incurred on one's account. 6) To hide from the superior things had with or without his knowledge, in such a way that they cannot be easily found by him, as often as he wishes. 7)

While not wishing for superfluities, to desire necessary things costly, new, most convenient, and tasteful. 8) To have many unnecessary things, and when deprived of any article, to feel annoyed or complain. 9) To guard with anything like obstinacy the things a person uses, to be unwilling to give or lend a part to any one, and to abuse the same without any care for their preservation. 10) To bestow, exchange, carry off, and alienate, without leave, things given for one's private use. 11) Finally, those religious are guilty of the sin of covetousness, who seem to have vowed poverty on condition that nothing be wanting to them in food, clothing and habitation, loving poverty only that they may display it by their dress, not that they may feel any of its effects, or suffer any of its inconveniences, for if they have to bear the slightest trouble in the use of daily things, they immediately become sad, murmur and complain.

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§ 2.— *Why Covetousness is to be Hated.*

1. It is the decision of Christ, that the poor in spirit are blessed. The same has said (Luke, xiv, 33): "Every one of you that doth not renounce all that he possesseth, cannot be my disciple," and the Apostle says (1 Tim. vi, 9): "They that will become rich, fall into temptation, and into the snare of the devil, and into

many unprofitable and hurtful desires, which drown men into destruction and perdition." Take away covetousness, and discord ceases; abolish avarice, and love alone reigns; let covetousness have an end, and ambition is no more. Thence springs dishonesty, thence arises deceit; from it originate factions, perjuries, treasons, hardness of heart, cruelty and aversion of spiritual things. Anger, plots, murders, public and private feuds are the fruits of covetousness, that if one overcome another, the victor may plunder the property of the vanquished and satisfy his cupidity. Covetousness, the searcher of gain, the bottomless pit of plunder, unhappy through the desire of acquiring, most wretched through fear of losing, sells all things sacred and profane to accumulate riches, the pleasure of which is fleeting and the danger manifest. They suddenly abound and then glide away, they never firmly maintain their ground with fixed roots. Prompted by avarice, the son plots against his parent guilty of too long a life; it fills the land with robbers, the sea with pirates, cities with riots, private houses with assassinations and ambushes, the market place with injustice. On the testimony of the Apostle (Eph. v, 5): Covetousness "is a serving of idols," for the reason that the covetous, confessing God by words, but denying him by deeds, rest in money as in their last end.

2. The covetous man is hateful to his relatives, oppressive to his servants, useless to his friends, troublesome to his neighbors, a stingy guardian of himself, ever anxious and scheming he enjoys not present goods, eagerly seeks those he has not, uses not his own and covets those of others. His body is not sufficiently nourished, his soul profits nothing; in order to make others his heirs he disinherits himself; he acquires wealth for others, and prepares ruin for himself; he turns present goods into future evils, and while he knows not the proper use of riches, he converts those very riches into his own torments. He who thinks that whatever is owned by others is wanting to himself, is poorer than all. He is in need of the whole world, whose cupidity the whole world does not satisfy. As drink excites the thirst of the sick, so acquisitions stimulate the frenzy of amplifying. Oh! wretched is he, whom the long catalogue of his inheritance, and vast tracts of land to be cultivated by bondsmen, and countless herds of cattle to be fed through provinces and kingdoms, and a household more numerous than warlike nations, and private buildings surpassing great cities in extent delight. For what good results to a man from these? Yea, what evil does not arise from riches, which both all the wise affirm and experience itself proves to be the cause of all evils? These two things—vices and

riches—have a sort of fellowship, even almost an identity of name (*vitiis* and *divitiis*).

3. But if this vice seize the religious man, when propagated it ruins the sanctity of his whole Order. For it turns the mind from the concern of heavenly things, and fastens it on earth, and deprives it of the feeling of divine consolations, prepares spiritual perplexities and anxieties, despoils of peace, and impedes and holds it back, lest it freely soar to the things above. It renders man vile and sordid, inasmuch as his mind is busied about the meanest things, which christian faith teaches should be cast away and trampled under foot, and his love drawn aside to the things of earth. Again, those who are not satisfied with few and common things, harass their superiors with a heavy burden, injure the brethren by their example, and are the cause of remarks, hatred, envy and detractions, not without great loss of charity, which can be preserved with difficulty where equality is not observed. Then people of the world are offended and indignant if they see Religious bent on collecting money and heaping up other wealth, and they avoid and detest them, suspecting them to be covetous and mercenary, and fearing lest they may be hunting after gifts under the semblance of piety. In fine, he who desires anything very much, in order to acquire it will easily fall into lies, false pretences and

adulations; but if he does not acquire it, he will break forth into offences, complaints and disparagements, and into hatred of those who opposed him; nay, he will even be racked with envy against those who possess what he has not. It likewise usually happens, that things which cannot be had at home are sought abroad; those that are not granted are taken; those that are not allowed to be openly had are meanly and basely hidden away; frequently, with the vow's violation, and danger of grievous sin; but, on the other hand, the bare monk is lord of the whole world, and by faith possesses all things, because he has given the care of himself to him whose is "the earth, and the fullness thereof" (Psalm, xxiii, 1).

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§3.—*Of Remedies Against Covetousness.*

1. No remedy is more effectual against covetousness, than to be content with few things. We can live without riches, we can be housed without an artist in marble, we can be clad without the traffic of wealth. We do not understand how many things are superfluous, until they begin to lack. We make use of numerous things, not because we ought, but because we have them. Nature hath not brought us forth so weak that we should need such an abundance of goods; but by our industry we aid vice, and minister to the senses' appetite, which nothing satisfies. Na-

ture orders thirst to be quenched, but whether the cup be earthenware, or water be taken from the hollow of the hand, matters not to nature. But luxury has revolted from nature, and commands us to drink from a crystal vessel, easy to break, which may teach at the same time both to drink and to fear. Therefore, we shall be freed from great troubles, if we learn to desire only those things that are purely necessary. Shall the sword not divide a loaf, unless it have an ivory hilt? Shall not an earthenware basin receive the cleansing of the hands? And shall not a lamp give light, unless it be the work of a goldsmith? He is viler than gold, who thinks that he is adorned by gold; and he who wants many things, is poorer than any beggar.

2. It will also be a useful lesson against this vice, from time to time, by imaginary, to accustom ourselves to real poverty; to reduce ourselves to a little in spirit and will, from which we may not fall, and divert our affection from necessaries themselves. We do not achieve much, if we spurn superfluities; but to despise necessaries is a work of supreme virtue. And to produce this contempt in the mind, it is necessary to consider the vileness of earthly and the grandeur of heavenly things; then all those to which the mind is most attached, must in reality be abandoned. But that we may be the safer from all error regarding ourselves and our affairs, all

power of action and disposal is to be left to God with complete resignation, and we ought be always prepared calmly to endure poverty and the loss of all goods. If, however, we are bound by the vow of poverty, we should use nothing as our own, and all things are to be considered as if they belonged to others, and were received on loan. If anything be occasionally refused, or taken away, it is to be endured with joy, and all things are to be cast aside with great freedom of spirit, and God alone is to be desired with all our heart; whom if any one has, he possesses all. Let us trust in his providence and protection with the utmost confidence, since he has care of us; let us rely on his will and government in everything, and let us open our bosom to him, that he may replenish it with virtues, which are true riches. Let us desire these spiritual goods with the greatest eagerness, and, as if dead to the world, wish for nothing earthly. Finally, let us practice mercy and liberality towards our neighbor, and, when temporal goods are wanting, let us gladly share the spiritual with him.

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§ 4.—*Of the Signs of Defeated Covetousness.*

The covetous man shall be considered near amendment, if he be visited with disasters, and lose the goods of fortune; for trouble gives understanding, and then the covetous, however unwilling, confesses that riches are thorns, and that

he ought to make himself friends of the mammon of iniquity; wherefore he ceases from injustices, and from ill-treatment of the poor, and the thought of impending evils is for him the beginning of salvation. But the Religious shall be known to have conquered avarice: 1) If he gladly distribute, or order to be distributed, among the poor the riches he possessed in the world, and cheerfully say with the Apostles (Matt. xix, 27): "Behold we have left all things, and have followed thee." 2) If he does not keep even a cent for the relief of his own wants, but trusts in the kind care of superiors and in the providence of the Lord. 3) If he entirely reject superfluities, as well in food and dress, as in lodging and furniture, and procure and desire without anxiety the things that are necessary. 4) If he bear not only patiently and without murmurs, but even with a joyous and cheerful spirit occasional needs, and wants of necessary things, 5) If he be not over-solicitous for the things that are requisite either for himself or for his monastery. 6) If he courageously observe the rules of his Order that regard poverty, and suffer them not to be violated on any pretence; then let him gladly labor in the Lord's vineyard without any expectation of reward, and freely give what he freely received.

Chapter VI.—Of Anger.

Anger is both a capital vice and a passion of the sensitive appetite respecting present evil.

We here treat of it as a vice, in which sense it is defined an inordinate desire of revenge. Its acts are manifold: for the angry sin by will and thought, they sin by exterior deportment, they sin by words and deeds.

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§1.—*Of the Acts of Anger.*

1. The acts of anger, which are elicited by will and thought, are as follows: 1) Not to repress at once the first movements of anger, but rather to encourage them by the recollection of injuries, the interjection of word or deed, and the discussion of those subjects, by which the sparks of anger are wont to be stirred up and enkindled. 2) To be disturbed in mind, to be unable to endure anything, and to be wounded and displeased by all things, even the most trivial. 3) To be estranged from any one on account of some injury or offence, and to curtail love and esteem towards him. 4) To be peevish and harsh to any one, to be affected with interior bitterness towards him, to wish some evil may befall him, to rejoice if it has already happened, and to be sorry for his well-being. 5) Implicitly to desire revenge by wishing anyone punishment or some mark of infamy, and if any of these come to pass, to be glad thereat, often, too, under the pretext of charity and general good.

2. These acts are comprised in exterior deportment: 1) To turn away the eyes from him,

by whom one thinks himself injured, or to look at him sternly. 2) To be unwilling to listen to one speaking for the purpose of appeasing, or for any other cause. 3) To toss the head, hands, feet and entire body hither and thither in unbecoming agitation; to utter threats with flaming eyes, to contract the forehead and eyebrows; to wrinkle the nose, gnash the teeth, hiss and foam.

3. To words appertains morose and obstinate silence, for the purpose not of repressing, but of manifesting indignation, or because anger prevents utterance. To the same belongs not to reply to those questioning, and appealing of their own accord; to mutter with one's self, and utter ambiguous and broken words; to burst forth into exclamations, and pour out virulent and offensive language unworthy of a modest man; to complain to others, to exaggerate everything and raise commotions about trifles. Likewise, to use harsh words, and exceed the limit of gentleness, when others are to be justly reproved. Also, to contend with obstinacy and impatience in disputations and other controversies of any kind.

4. The following acts regard facts and deeds: to assail a neighbor contrary to justice and equity, to avenge injuries in any way, and to offend any one in any manner against the fifth commandment. To this head may be referred churlishness, rudeness and stubbornness of man-

ners; sowing disputes and discords, taking sides among those at variance, reporting to and fro the sayings or doings of others, even in joke to give others reason to be indignant, and to be delighted at others' impatience. Likewise, to demand punishment of judges with the view, not of justice, but of spite and hatred; to be carried away by too great ardor of excitement in a just chastisement; through disdain to avoid the company of others, and betake one's self to solitary places; to refuse pardon to those asking for it; to shun intercourse with him, by whom one thinks himself injured, and to manifest other external signs of enmity towards him.

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§ 2.—*On the Wide Diffusion of Anger.*

1. Anger surpasses the other vices in this, that affections of the rest are confined to certain fixed limits; to anger nothing is untouched, nothing unapproachable. For, first, we are tacitly incensed at God, and in adversity complain of him after the manner of children, that he oppresses and afflicts us, or withdraws the agreeable milk of heavenly consolations. To these complaints are added certain beginnings of blasphemy, misgivings and little conformity with God's will. Next, we are incensed against men, because they are troublesome to us, or because they despise us, or do not honor us as we desire. We are incensed at ourselves, when things do not

turn out to our expectation, or when we fail in what we wish to do or acquire. The brute creatures, too, feel the effects of our wrath, as horses on a journey, dogs barking on the way, noisy little birds, flies and other insignificant creatures. Lastly, we exercise our wrath on things devoid of sense, which neither deserved nor feel it, as when we break a pen, tear up paper, and exhibit other signs of anger of the same nature.

2. Impatience on account of adversities, that happen to us against health, honor or worldly goods, accompanies anger. For by reason of the inordinate and vehement desire to be freed from them, that possesses us, we give too much room for sadness, from which disquiet spring many sins against God, against our neighbor, against ourselves; such are weariness of life, desire of death, harsh and morose demeanor, quarrels, haughtiness, insults, loud declamation, and sometimes laying violent hands on one's self But this is a peculiarity of anger, that the enraged thinks he always has just cause for his anger; for no one becomes angry without cause, the choleric man being deceived by an error of his judgment.

3. But the wider the evil of anger is diffused the more good it destroys, for it defiles in man the image of God, whose works are quiet, disturbs the conscience, and smothers the spirit.

By anger wisdom is lost, since "Anger resteth in the bosom of a fool" (Eccl. vii, 10); justice is abandoned, because "The anger of man worketh not the justice of God" (James, i, 20); the agreeableness of social life is lost, for who will be able to dwell with a man whose spirit is prone to anger? Anger closes the dwelling of the heart against the Holy Ghost, for he rests only upon the humble and peaceful; "And his place is in peace" (Psalm, lxxv, 3). But the mind, void by his departure, becomes the sport of demons, and the vile slave of every vice.

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§ 3.—*Motives to Excite Hatred of Anger.*

1. Anger is a brief madness, and a sort of insanity disturbing reason, and, to some extent, destroying human nature itself. It assumes vast proportions, it rages without limit, it seizes all things like fire, it spares no one, neither friends nor strangers, nor things without feeling and life, nor God himself. It perverts the whole man, darkens his mind, that he may not perceive truth nor follow the admonitions of others; it disturbs and vitiates all the affections, all the powers and operations of the soul, and so transforms a man's exterior demeanor that he seems a fierce wild beast. For the flaming and sparkling eyes of persons so debasing themselves and swelling with anger, the high flush in their face from blood boiling up from the depths of their

breasts, their bristling hair, their constrained and hissing breath, their groans and bellowings, and abrupt speech in words almost inarticulate, and their repeated clapping of hands and stamping with their feet on the ground, and their entire body agitated, and their face indicating severe threats, hideous and dreadful to behold, what else do all these prove, but that they, of whom anger has taken possession, are by no means sound in mind? You know not whether there be a more detestable or ugly vice. Others may be concealed, anger displays itself, and comes forth into the countenance. This vice has the additional misfortune that it is cured with the greatest difficulty; for among the populace it brings no shame; on the contrary, it is thought creditable to become angry, as if it were an act of fortitude. And, therefore, it is hardly believed that there is any deformity in this vice, nor is it wont to be eagerly shunned, nor is it made as much account of as it should.

2. Anger does not remove, but aggravates the evils for which we become incensed; and since we can neither regulate all things by our judgment, nor prevent others saying and doing what they like, each according to his own will, many things must necessarily happen contrary to our way of thinking; wherefore, unless we once and for all fortify our mind with abundant patience, fresh causes of anger, annoyance and vexation

will always exist. As tyrants reduce to servitude to themselves those they undertake to defend from injuries by others, so anger, while it incites a man not to suffer himself to be overcome by others, itself basely subjects him to its own sway, and like a slave sorely torments him, and in shameful ways overpowers, binds and conquers him. But we are taught to hate irascibility by nature itself, which, to show that we were made for humanity and mildness, furnished man with no offensive weapons, with which he might be able to hurt. Christ, too, who was meek and humble of heart, and when he suffered threatened not, teaches us by his example. All the saints so teach, being most meek and delighting in abundance of peace. "Forgive, and you shall be forgiven," is a saying of the Lord (Luke, vi, 37). The same has said (Matt. v, 4, 9): "Blessed are the meek: for they shall possess the land. Blessed are the peacemakers: for they shall be called the children of God."

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§4.—*Of the Remote Remedies of Anger.*

1. This vice and its roots being discovered in us by a diligent examination of conscience, a strong hatred against it is to be aroused, and a love of the opposite virtue by the reading of books treating of this subject, by frequent supplication to God, by the counsels and admonitions of superiors. Then let each understand,

and be fully convinced that he is most miserable, and subject to very many misfortunes and sins; wherefore, let him reason thus with himself: if I am so vile, yea nothing, far as rests with me, what good is due to me? If I am guilty of so many sins, whatever I may endure I suffer no injury, whereas I deserve much greater afflictions. But because we nearly always plead a just and lawful cause of anger, it is to be decided, and impressed deeply on the mind, that every act of anger is bad, if we allow ourselves to be dominated and disturbed by it; and that, therefore, no just cause of its motion can be alleged that is conformable to reason. But if we will be angry, let us be justly so, and with great fruit and profit of souls; let us be angry with our true enemies—the devil, the world and our own selves—and let us severely punish our vices; let us be incensed against anger itself, and chastise its blind frenzy with just and impassioned vehemence.

2. To overcome irascibility is the noblest kind of victory; but readily to become enraged, and not be able to restrain one's self, is considered a most unseemly and unmanly vice. For we are angry with some one, because we think ourselves ridiculed and despised by him; but he who judges himself scorned by another is his inferior. It must be inferred, therefore, that it is not creditable to grow angry with another, as the

vulgar imagine, but the sign of a low and cringing mind. Revenge is an admission of pain; it is not a great mind that an injury bows down; a true judge of self punishes not an injury, because he feels it not. When we hear the reviler's voice we should at once consider what it becomes us to say, not what he ought to hear. Let us say to him who provokes us to anger: Your violence shall not be able to disturb my mood. Next, let us reflect how wrong it is to be incensed with any one. For in the first place we irritate to a greater degree him with whom we are angry; in the next we disturb and involve ourselves in various troubles; lastly, the evil which we thought to mitigate by anger is aggravated the more, on which account we never attain the desired end; but anger, as vices are wont to do, promises medicine and administers poison.

3. He who utters an offensive word casts a burning coal, as it were, upon another. If we bear that with calm temper, we have extinguished the coal on the spot; but if we meditate on the word itself, the heart being in a manner fomented and heated, irritation of mind is produced; afterwards, if the excitement continue, wood, as it were, is heaped on the fire. Then follows the desire of revenge, not to be allayed except by shedding the blood of our adversary. Thus a small spark kindles a great conflagration, and

from a thing of little moment great disaster results. We must, therefore, resist the beginnings; and if it be necessary sometimes to manifest, occasionally even to display anger, still we should never be led by it. For the anger that avenges wrong ought not to precede but follow reason, that as the hand-maid of justice it may walk in the rear, and not presume to appear in front.

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§5.—*Of the Causes of Anger, and of Their Remedies.*

1. There are three principal causes from which an occasion of displeasure and anger is wont to arise. The first is found with ourselves, when we are prevented from attaining what we desire, or keeping what we like. Now, the surest remedy for this cause is to moderate every desire of honor, profit and pleasure; to cast aside voluntarily those things which we pursue with undue affection; to be satisfied with very little, and what is necessary; to have the mind quite ready for any loss of temporal goods, by considering that all human things are perishable, and in a manner as brittle as glass.

2. The second cause of anger proceeds from men and their society and intercourse. But in relation to this subject three classes of men are to be considered, and suitable remedies prescribed for each, in order that we may be able to

endure their conduct. However, peculiar individuals must be carefully and prudently observed, lest they afterwards seem to us to be such as we have determined in our mind, although they may not be such in reality. The first class then is of those, who seem easily to fall into some fault or defect, and on that account provoke us to impatience and anger. That this may not occur, it must be decided, in the first place, that we are not to judge of others' faults; in the next, that at first sight many things appear evil which are not so in reality, on account of the relation of time and person, and other circumstances. Lastly, others' sins are not to be scrutinized, unless the nature of our office demand it; then it is necessary to discriminate faults which can, and which cannot be excused; and if a fault cannot be extenuated, let the intention be excused, and if no reason of excuse be found, let the sin displease us, not the man, who should be pitied by considering human frailty, and procuring the amendment of his fault. The second class is of persons who are by nature morose, surly, harsh and irritable. But we ought to bear patiently their infirmity, as sick children are tolerated by their mothers; in many things we must dissemble, humor and overlook where lawful; when it cannot be done otherwise, we must resist as prudently and mildly as possible. The third class is of those to whom nothing whatever is agree-

able, but all things foolish, out of order, excessive, untimely and absurd. Let him, who despairs of being able to endure their intimacy, seek with some dexterity to shun it; if this cannot be done, recourse must be had to patience, and the thoughts turned to better things; and we must beware lest we appear to despise them, and, therefore, a pleasing countenance must be shown them, and the gentlest answer given to their questions.

3. The third occasion of anger arises from business affairs, which do not always produce the result we desire, and on that account excite many troubles in an undisciplined mind. But this cause can be cut off by the following remedies: The value of everything is to be estimated, things of much importance are to be distinguished from those of little weight, that due attention may be paid to each. Everything must be done in its proper place, time and order, that confusion and disturbance may be avoided. We must beware, lest we allow ourselves to be hard pressed for time, otherwise it will scarcely happen that we fall not often into anger. We should be convinced that all human affairs are so uncertain and changeable, that many things may happen contrary to our expectation; wherefore the mind must be prepared patiently and calmly to bear any contingency, by proposing to ourselves before the business whatever we are able to endure, whatever can and is wont to occur. We must

bear in mind that everything, even the most trivial and insignificant, comes to pass by the will and permission of divine Providence, to whose direction it behooves us to be subject, for though unwilling, we shall be so nevertheless. But if we shall have willed nothing except what God wills, nothing shall ever happen against our will.

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§6.—*Of the Remedies of Anger—(continued.)*

1. If we wish not to be angry, let us not be inquisitive. It is not expedient to see and hear everything. He receives no hurt, who is unconscious of the like. Let us not too readily listen to slanderers. Let this vice of human nature be suspected by and known to us; namely, that we gladly credit what we involuntarily hear, and are angry before we can judge. Time is always to be given, the proper moment discloses the truth. Many lie in order to deceive, many, because they are deceived. He, who says anything secretly, nearly says it not. What more unfair than to believe in secret, and be openly angry? It is the part of a mean and worthless man to seek satisfaction from his satirist. Thus the enormous wild beast coolly regarded the barking of dogs; thus the angry wave dashes against the huge cliff. He who is angry is moved. Let each one say to himself: Who am I, whose ears it is impious to offend? Let him say to satan: though you do your utmost, you shall

never be able to cloud my serenity. That great incentive of anger, suspicion, is to be removed from the mind, and the cause of one absent pleaded against ourselves; and we must also consider what he, against whom we are incensed, may at any time have benefited us, that his offence may be redeemed by his merits. But no one ought to be repulsed, no one despised. It may at any moment come to pass, that we have to fall at the feet of him, to whom we now in anger refuse pardon. And when we learn that some one has spoken ill of us, let us examine our conscience, whether we have first spoken ill of him. Then let us think of how many persons we thus speak. The consideration of ourselves will render us more moderate, if we shall have asked ourselves: whether we, too, have been guilty of anything similar? For he who considers that he has many things, in which himself must be borne with, bears an injury done him. We all have a tendency to evil, we ought to be indulgent to our common vice; and if we have done nothing such, on the other hand we are liable to do it (1 Cor. x, 12): "He that thinketh himself to stand, let him take heed lest he fall."

2. Every wrong done us is permitted by the Lord, or is intended for our spiritual good. It would be folly to refuse medicine prescribed by the wisest of physicians, and reject it with indignation. We should rather imitate David, who,

lashed by Semei's curses, said (2 Kings, xvi, 10): "The Lord hath bid him curse David; and who is he that shall dare say, why hath he done so?" But if at any time we shall have judged it expedient to answer an insult offered us, lest by our silence our neighbor be provoked to greater indignation; let the reply be such, as the Wiseman exacts, while he says (Prov. xv, 1): "A mild answer breaketh wrath." For soothing speech and humble apology repress anger, mitigate frenzy, and incline the mind to calmness.

3. In time of peace the spirit is to be fortified for war; and the mind is to be strengthened against all the assaults of anger by recalling to memory former combats, whence they originated, how we behaved in the contest, and where we failed by omission or commission. The effect of these will be, that the foreseen darts are less apt to strike us, and that past disaster is converted into present success for those who once were worsted. We will load ourselves with unmerited wrongs, and will feign that everything the most outrageous is said in reproach of us by others, and we will do what reason shall advise to be done in real battle. That man has calumniated our good name, he has been grievously offended at us. What are we to do here? I do not believe it; if he has said anything, he said it under an erroneous impression, with no bad intention, with

laudable zeal, he wished to benefit me, or else I gave him reason, and I have often spoken amiss of him; truly I committed that fault, I am guilty, and it is right that I patiently suffer the penalty. But I am assailed for nothing, and without fault of mine. What of that? I will imitate Christ, and say with the Prophet (Ps. xxxviii, 10): "I was dumb, and I opened not my mouth, because thou hast done it;" and (Ibid. xxxvii, 15): "I became as a man that heareth not: and that hath no reproofs in his mouth." But they who persecute me are wicked. And I, by good offices, shall stop the mouths of them that speak lies, and I shall be satisfied with the esteem of the good and the approval of my own conscience. We must also deal with friends so that they may try our patience, and treat us with reproaches and insults, that from the jests of these friends we may learn calmly to endure the artifices of enemies.

4. When we perceive that we are provoked to anger, the first sparks are to be crushed by force, either by reciting some prayer, or by turning the attention to other things, or by practically considering what anger is, whence it springs, what are its effects, whither it tends, of what goods it deprives us, in what evils it involves us. But if the emotion be very strong, all care is to be taken to suppress it within, and not suffer it to appear without by word, sigh or any external sign.

And if, perchance, some word escape us, or anything happen, by which our neighbor may be offended, a reconciliation must be brought about as speedily as possible, either by humbly clearing or accusing ourselves, and asking pardon, as the occasion shall demand. In fine, it is expedient to overcome affronts by kind acts, as it is written (Matt. v, 44): "Do good to them that hate you." Then, if we have erred somewhat in this line, it will be of great service to chastise ourselves with certain penalties; for, as mad-men are restrained by stripes, so this irrational movement of the mind is to be disciplined and subdued by pain.

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§7.—*Of the Signs of Subdued Anger.*

1. The following are the indications of victory over anger: restraining at least external motions, external manifestations of wrath, as it is written (Ps. lxxvi, 5): "I was troubled, and I spoke not;" repressing internal motions of anger, and deeming them abominable, and unbecoming a prudent man; for this is the way to quench the inward flames of wrath, namely, when we begin already to be ashamed of ourselves, and mindful of our dignity curb the irrational tendency to anger; when irritation begins from any just cause, taking the utmost care that it does not precede but follow reason, as the Psalmist says (iv, 5): "Be ye angry, and sin not;" if any one

treat us wrongfully, if any one provoke us to anger, derogating nothing on that account from the charity due to him, but overcoming evil by good, cordially forgiving the same, praying fervently to God in his behalf, and excusing him both with others and with ourselves. Finally, we shall understand that we are completely cured of the plague of anger, not only when we will pray for him who has afflicted us, or bestow gifts on him; but much more, when, on learning any misfortune of his, whether temporal or spiritual, we shall judge ourselves to be as distressed with innermost grief, as if that evil had befallen a very dear and particular friend.

Chapter VII.—Of Envy.

Envy is a sadness on account of the goods of others, a hatred of another's happiness, a grief begotten of a neighbor's prosperity, inasmuch as another's good is deemed our own evil, because it exceeds, diminishes or dims our good. Now, there are four kinds of goods by which envy is fostered: To the first kind belong riches, honors, dignities, intimacy with the powerful, gracefulness and beauty of person, renown, praise, reputation, good opinion and popular applause. The second consists in letters, in learning, science, industry and other distinguished qualities which regard the intellect. The third is made up of holiness, virtues and spiritual goods.

And the fourth, of grace and fraternal charity, when one would not wish his neighbor to have grace and the gifts of the Holy Ghost, which is one of those most grievous sins that are said to be against the Holy Ghost.

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§ 1.—*Of the Acts of Envy.*

1. The more usual acts of envy are these: to make little account of any goods whatever of others, whether human or divine, whether of mind or body, whether they belong to some private man or to a whole family, community or order; tacitly to wish that affairs may not succeed with others as they would desire; not to be moved by nor sympathize with others' reverses; to rejoice if things turn out ill for any one, and to be grieved at their prosperous issue; to bear reluctantly, because others excel in learning, virtue and honor; to pass over and cover in silence the good qualities of these latter, when an occasion of making them public presents itself, but if they have any imperfection that either shows the semblance of evil, or that may be distorted to a bad sense, to disclose it, not without exaggeration, that their good estimation may be lessened; to be in some sense separated and estranged in feeling from those with whom all things succeed well, and not to be ready to assist them, as fraternal charity might require.

2. To detract from the praises of others; to speak of them faintly and coldly; to extol them, as if in derision, with a kind of hyperbolical and ironical exaggeration; to hear reluctantly the speech of their panegyrists, to interrupt it, turn it into ridicule and jest, and to mingle evil remarks; and, on the other hand, to listen eagerly to those disparaging them; to disclose the hidden faults of others or invent false ones, whether that be done openly, because one rejoices at another's infamy, or under the mask of charity; when things are reported to the proper persons with a bad intention, the evils only being told, and the good points passed over in silence; to calumniate a neighbor's evident virtue, and by mutterings turn it to evil; to wrest everything to a bad sense, and when a work cannot be condemned, to condemn the intention known to God alone; to make actual efforts to drive any one from his state, rank or office; to bring about in any way, that one may not attain what he wishes, and to impede the good works of others by calumnies and detractions.

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§ 2.—*Incentives to Hatred of Envy.*

1. Nothing happens more pernicious to the human mind than the disquiet of envy. For the envious man pines at the copious possessions of others, nor does he waste away and grieve for his own ills, but for others' goods; he makes

others' good his own punishment, and he has as many tormentors as he whom he envies has eulogists. Envy consumes the envious as rust does iron. And though it may not hurt others in the least, it hurts its author himself, who, through hatred of the man, avenges the gift of God in man, and is tortured by another's good luck. Hence the threatening countenance, the fierce look, the paleness in the face, the quivering in the lips; hence hatred, detraction, harsh words, unbridled reproaches; hence the clouding of reason, deteriorating of the body, and inciting to every evil. The other vices are opposed to some certain good; this is the foe of every good, and perverts the nature of all things. If any one has an adversary, he renders him gentle by services; gifts conferred on the envious man irritate him to a greater degree, and the more he receives the more indignant is he on account of his benefactor's power. The envious person is quite like the devil, who is ever bent on mischief to men, though he know his penalty to be increased thereby.

2. He who envies another, from the very fact that he envies, by his own judgment demeans himself from his rank; for neither can we envy, except those whom we think better or more distinguished in something than we. Wherefore this vice, since it is the characteristic of a low and small mind, is very difficult to amend, for we

are ashamed to disclose it to our spiritual Father, and seek certain absurd and superfluous causes of dislike, of which, because they are false, the cure is vain, while the deadly virus lies concealed in the marrow. But envy is chiefly opposed to the divine goodness, a peculiarity of which is to communicate all its goods, wherefore this vice renders us unworthy of divine gifts. It is opposed to the state of the blessed in heaven, who rejoice in the felicity of others as their own. It is opposed to the law of nature, which commands that we wish or wish not to others those same things we rightly wish and wish not to ourselves. It is opposed to christian charity, which does well by all, even enemies, and, rejoicing in the goods of others, enjoys their participation. Finally, it is opposed to the charity of the saints and of Christ our Lord, who have shared all goods with us.

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§ 3.—*Of Remedies for the Extermination of Envy.*

1. First, the axe is to be applied to the roots of this vice, which are pride, covetousness, anger, dislike, and other evils of the same kind, which must be sought out and cut off by falling down humbly in the presence of God. Next, the first movements of envy are to be carefully watched and repressed; and if one perceive that he is deprived of any gifts of nature which others possess, he ought to persuade himself that that is

more expedient for his salvation; wherefore, let him recognize even in the gift denied him a divine blessing, as it truly is. Again, the enemy is to be dared, by imagining that all sorts of good have happened to him against whom envy began to arise, and, on the other hand, very many evils to ourselves; then contrary acts, as of gladness and congratulation, are to be performed; besides, thanks are to be offered to God for his good luck, as if it were our own; lastly, God is to be implored, that he may preserve to him and increase the same blessings.

2. A great desire of perfection and love of our eternal country must be excited in us. For this love expels that of earthly things, and along with it envy and spite. What prince or exalted nobleman ever envied him who sews shoes well, who cooks pulse well or plies some other humble craft? For their mind, intent on more elevated things, slights and spurns these low occupations. In like manner, if we covet eternal things, we shall never be tormented with envy of what is temporal. For verily there is nothing great and desirable in this world, neither wealth, nor power, nor dignities; and they who abound in these things deserve a feeling of pity rather than envy. But even supposing that our neighbor should lose those goods, the possession of which both dignifies him and depresses us with envious grief; still, neither shall they on that account pass into our

possession, nor as they flow downward from him shall they descend upon us. But it is most foolish, on account of this baleful affection, to wish to be deprived of others' goods, which through charity would become ours.

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§4.—*Of the Signs of Vanquished Envy.*

1. We shall be aware that the most baneful sin of envy is then extinguished in us, when we have no feeling of pain at the good and prosperity of others; if we are glad of them, and truly and heartily congratulate our brethren in the enjoyment of these goods; if we gladly, and with tranquil mind and cheerful will, hear of the happiness and good fortune of our neighbors; if we ourselves sincerely laud our brethren, and led by the spirit of sweetness and charity extol and celebrate their pre-eminent words or deeds, their virtues and merits, whatever they may be; if we bear with regret others' trials, reverses, illness and misfortunes of any kind, and hasten at once to console and help them; if we prudently hide our brethren's errors and defects, and are silent about them, especially before those who can bring them no remedy; if, when a brother's fault is disclosed by others, we endeavor to extenuate and excuse it; if we desire eternal and permanent goods alone; for the love of eternity is the death of envy; nor can he who covets only eternal, envy others temporal goods.

Chapter VIII.—Of Sloth.

The Greek word for sloth signifies sadness, which so depresses a man, that he takes no pleasure in doing anything. It is twofold: one joined with mortal sin, when one loathes all spiritual exercises as doleful and troublesome, and after the first fervor returns to the former cares of the world and to former sins. From this arise contempt of laws, rejection of discipline, murmurings, scandals, apostacy and despair. The other is indeed without grievous sin, but results from a spirit that is wearied, and languishes from want of restraint on the passions, and over-burden of cares, or even is deterred by the vastness of the enterprise and the difficulty of the way, and labors under weariness and disgust of spiritual things. Our discourse is to be of this second species.

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§1.—*Of the Acts of Sloth.*

1. The following are the acts of sloth: 1) To give one's self up to laziness, not to read, not to pray, to fly labor in everything, to be busied with vain things. 2) To wander through the house and through the streets for the purpose of beguiling the time; to read or think over unprofitable things, to seek pleasures of mind or body, to love sports and hilarities, to omit many things and indulge in others, under the plea of

weariness and infirmity. 3) To delight in idle conversations, avoid the company of spiritual men, despise grave persons, form dangerous intimacies, waste time in superfluous visits, and act sluggishly and remissly in religious exercises. 4) To seek consolations in creatures, in food, drink, sleep, dress and furniture; to search not for what serves necessity, but pleasure. 5) To note the actions of others, to judge the morals of the good, whom the lukewarm always envy, to detract from their virtues, to assail them with insults, and pronounce them fools and hypocrites. 6) To long for an idle life, to think that many privileges are due to one's self, to speak without reserve on all subjects, to canvass for high and splendid offices, and to behave capriciously and be annoying to others in those one fills; to confuse all things, to expedite nothing, to grow tired immediately at the beginning of a work, and turn attention to other things. 7) To treat of divine things coldly and peevishly, to read, hear, meditate on them without feeling of mind, to manifest hardness and stolidity towards divine impulses, to be not at all or little solicitous about advancement in virtues and zeal for perfection. 8) Never, or only superficially, to examine one's conscience, never to recollect one's self by true introspection, reluctantly to get clear of the society of men, never to shun the occasions

of sins, to ponder over former morals, and to think worldly men happy.

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§2.—*Of Some Incentives Towards Shunning Sloth.*

1. We can prove by many reasons that sloth ought to be avoided. For, in the first place, slothfulness is exceedingly opposed to human nature, to which it is peculiar to act, with reason and for an end; but the sluggard does nothing, or acts rashly and foolishly. In the next place, this vice is so much the more pernicious, as it is more difficult to discover. For the slothful man, though he omit many things, still, as he openly commits no evil, seems to himself conscious of no fault, cloaking his supineness under the lawful appearance of prudence, custom or necessity. Then he who has given himself up to shameful ease, abuses time, a most precious thing, on which depends eternal misery, or felicity, the loss of which is irreparable. "Therefore, whilst we have time, let us work good" (Gal. vi, 10), because "the night cometh, when no man can work" (John, ix, 4).

2. The tepid in virtue are ever full of fear and bitterness, they live in perpetual contention, they brood over their suffering with continual weariness of themselves. For "The sluggard willeth, and willeth not," and "Desires kill the slothful" (Prov. xiii, 4, and xxi, 25). Then, because they

reluctantly undertake work, the burden of the divine law, that in itself is very light becomes to them very heavy, and though they labor much they profit little, falling at length under that curse (Apoc. iii, 16): "Because thou art lukewarm, I will begin to vomit thee out of my mouth." But, as in human affairs, he who is lazy, and manages negligently the family property, easily falls into poverty; so the slothful are ever needy in things divine, are ever in a state of aridity, devoid of those rewards and blessings which are prepared by God for zealous laborers. You may rightly compare the tepid to hoops, that are indeed driven round in a circle, but make no advancement, and are so whirled by the lash that they, nevertheless, always remain fixed.

3. Sloth is most pernicious both to the sluggard himself and to others. To the sluggard, because he both neglects many goods and commits many sins (Eccl. xxxiii, 29): "For idleness hath taught much evil." And the slothful man is exposed to manifest danger of eternal damnation, deprived of arms with which to protect himself against the devil's assaults, like a powerful city without encompassing walls, pervious to the enemy on every side. But slothfulness hurts others, because, as far as in it lies, it takes away from the resources of man all the arts and all the goods that are acquired only by labor; and the slothful are, as it were, drones, ruinous to

every community and family, a burden to superiors, who can utilize their help in no business, unprofitable to all. Then they nullify the merits of Christ, and make void those means which he supplied us for working; they cheat God of that glory which, through our good works, he expects both from us and from others, on which account this vice is most odious to God.

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§3.—*Of Remedies for Sloth.*

1. Because in every good work the sluggard considers the trouble and fatigue rather than the fruit of his labor, the best remedy against this vice will be frequently to meditate on the utility of holy practices, and convince himself that a single elevation of the mind to God, a single genuflection for his sake, is more precious than all the wealth and treasures of the world. Then it is necessary to conceal the labor itself, as when a single hour is to be employed at prayer, and that seems too troublesome, let him who has to pray by way of artifice persuade himself, that this labor is to be undergone only for a quarter of an hour, at the expiration of which he will prolong the time of prayer to another quarter, and will repeat that so many times until the hour shall have passed. Or perhaps he will apply the first quarter to prayer or any spiritual exercise for the love of God; the second for the love of Christ, the Redeemer; the third for the love of the

Blessed Virgin; the fourth for the love of the Saints; thus he will easily shake off sluggishness, and be excited to fervor. It is also to be considered that we are overcome by lukewarmness and sloth, because we fear the labor necessary for acquiring virtue; but while we decline a very slight grievance, we incur a much greater resulting from tepidity. It is better, therefore, to labor profitably in fervor of spirit, than to be tortured by hurtful efforts in indolence of mind. But if we would not fall into this vice, the intercourse of persons addicted to slothful ease must be shunned, and care must be taken always to preserve in our spirit the glow of piety, and to obey the divine inspirations.

2. In the combat itself we must not fly, nor relax in the work begun; nay, we must bravely resist the tempting vice, although some alacrity and fervor of spirit be wanting. Then certain times, in which the mind is wont to be more prone to sluggishness, are to be noted, that we may then rouse ourselves more fervently for the contest. These are when the heat or cold is more violent; when the hour of meals is retarded, and after victuals; when desolation or any adversity falls upon us; when something that is really arduous, or contrary to our propensity, is to be done. But at the commencement of each action one ought to propose to himself the most excellent end; that is, the

greatest glory of God. The heart, too, is to be carefully guarded, lest it stray capriciously. The manner, also, in which all things are to be done, must be prescribed for one's self, and a fixed time determined for each business. In fine, every labor is to be undertaken cheerfully, and we ought firmly believe that there is none of those things, which are done on account of charity or obedience, that we may not be able to perform with the aid of divine grace.

3. Whatever was hard, whatever was bitter in unpleasant affairs has been taken away by Christ our Lord; he himself with his blood has acquired for us strength and grace to overcome sloth; he has taught, that unprofitable servants, who bury in the earth the talents entrusted to them, are to be severely punished. If we wish to attain the glory of the Saints, we ought to follow close in their footsteps, and imitate their fervor and patience. What severe labors worldly men themselves endure through love of perishable things! With what readiness and perseverance they bear every adversity for the sake of empty honor or dishonorable profit! Let us blush to be remiss in a matter of such moment as is a happy and endless eternity, the everlasting salvation of our soul. Much yet remains to be paid in satisfaction for our sins; at each moment death threatens, which, once it shall have seized us, leaves no room for good works. Let

us, therefore, say with the Prophet (Ps. lxxvi, 11): "And I said, Now have I begun;" and (Ibid. xvii, 30): "Through my God I shall go over a wall."

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§ 4.—*Of the Signs of Sloth Overcome.*

He can be assured that he has overcome sloth, who, fearing every sin and each lightest imperfection, hastens with great zeal to reach the height of christian perfection he has proposed to himself; who performs the usual duties of his calling at the proper time, nor omits them except for a very grave reason; who finds himself active and prompt for any work of supererogation; who observes God's commandments and the rules of his state with the greatest accuracy, not neglecting anything at all, however trifling it may appear; who flies the company of the lukewarm; who hates drolleries and recreations; who shuns every occasion of imperfections, and knows how to devote his time to himself alone and to God; who proposes to himself the noblest aim of perfection, and seeks and selects means suited to this end, and, as far as he is able, carries them into effect; who ever censures himself as a tepid and unprofitable servant, and one that is far from fulfilling his duty, and, in fine, always aspires to higher things.

Chapter IX.—Of Vainglory and Ambition.

Vainglory is a very destructive vice, as is also ambition, of which I shall treat conjointly, as they are of kindred malice. Vainglory is an inordinate desire of glory and human praise. Ambition is an inordinate desire of honors and dignities.

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§ 1.—*Of the Acts of Vainglory and Ambition.*

1. The following are the principal acts of these vices: To turn good works and spiritual pursuits towards gaining the applause of men, by silence and fasting, by plain dress to aim at the influence and reputation of a saintly person before men; to seek and desire honors and offices, deem one's self deserving of dignities and honors. Besides, the ambitious man is presumptuous, attempts things beyond his abilities; if he is promoted to any rank he takes the greatest complacence therein, devises new opinions in the sciences, meddles in every affair, abandons his own business to take charge of that of others, if he fears that any one can snatch glory from him, he hates and tears him to pieces, and gives a bad interpretation of all his deeds. He shrewdly cultivates humility, that he may remove from himself the suspicion of ambition; he himself finds fault with his own works that they may be commended by others; he hides his vices as much as possible, and if some of them are noticeable, he tries to excuse them. He

studiously seeks the friendship of men who are grave and in high authority; he is anxious to visit and be visited by them; he shuns the more humble and the poor.

2. He is ostentatious and a boaster, frequently talks of his affairs with a sort of gust; is tickled when he is praised by others, and hears speech of this kind with the greatest zest; he endeavors to cause indirectly an occasion of speaking pompously of his affairs, and often elicits conversations in which he may be commended. If he is of noble birth, he becomes haughty on that account; if he has poor and humble parents he blushes. He lowers the merits of others that he may hiddenly exalt his own; he takes it ill if it be suspected that he is slighted by any one in something, if credence be not given to all he says. If removed from the rank which he happened to hold, he complains, becomes obstinate and disobedient, raises disputes, sows dissensions, hates his successor, annoys others, and is a burden to himself. He does not hesitate to do many infamous things in order to protect his reputation; he lies, detracts, disputes, and with preposterous zeal prefers his own to the divine glory.

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§ 2.—*For What Reasons We Ought Fly Ambition and Vainglory.*

1. Vainglory is a sweet poison, a secret venom, the moth of virtues, the despoiler of

good works. It is a rock which we ought by all means to avoid, unless we wish miserably to suffer shipwreck on the way to heaven. It is a very fine worm, which, attaching itself to the upright and simple intention of our actions, rends and gnaws it, while by an enormous sacrilege it transfers to the creature the glory which God has reserved to himself alone. The other vices are uniform, this is varied, covert and deceitful; it springs alike both from good works and from bad, and, like an onion, it has many folds. Is one splendidly dressed? he is tainted with this plague. Is he poorly clad? ostentation is again present. If he fasts, he vainly glories; if he privately performs the fast, he vaunts himself anew as discreet and prudent. Nay, even from its very death arises vanity, as when, on conquering a motion of glory, one vainly extols himself for this same victory.

2. The ambitious man continually waits on the will of others in the worst kind of slavery, exposed to envy, plots, enmity, the eyes and remarks of the populace, so that he cannot enjoy the peace of mind which he promised himself in honors. He is led to good works not by true virtue, but by the most vulgar breeze of popular breath; and when he chooses to have his virtue divulged, he strives not for virtue but glory. On account of the vilest pittance of human praise he undertakes insupportable burdens, by which he

is miserably oppressed; and while he seeks the applause of the silly mob, he loses the reward of eternal life. He solicits an elevated office that he may appear dignified before men, which if he happen to gain, instead of the glory he desired, he often finds ignominy; for on occasion of business transactions he displays many vices, which before lay concealed, and from his high position are manifested more widely and clearly. His soul fluctuates with perpetual movements like the agitated sea; for since the honor he covets is in the power of others, and he has many opponents, he must necessarily be continually disturbed by fear, suspicion, hope, despair, and other affections. He is like a monster partly fierce and savage, partly gentle and tame; for he is ferocious and stern towards inferiors, whom he thinks likely to be an obstacle to his acquiring honors; but towards superiors, from whom he hopes or fears, he is flattering and fawning, more timid and obsequious than any slave.

3. Smoke vanishes in ascending, because of its levity, so, likewise, honors. Let us turn our eyes to all that have ever been conspicuous for glory; where is their glory now? Where their renown? Where their riches and dignities? Have they not withered like grass, and disappeared as a shadow or as smoke? Therefore, true honor is to be sought in God and from God: "For not he, who commendeth himself, is approved; but he whom God commendeth." (2 Cor. x, 18.)

The honor that springs not from true virtue is vile and puerile; for if they, who do us honor, think us unworthy of it, they more truly mock than honor us; if they erroneously judge us worthy, our own conscience is not deceived. Wherefore, unless we wish to be willingly bereft of reason, we shall think it no less foolish to delight and revel in undeserved honor, than if a person were to glory in another's possessions, and destitute of all property at home, should boast of being commonly saluted as a rich man or a king. Whoever, therefore, is conscious of his own baseness, ought to blush when he is honored, because he deceives others, and is not such as he is deemed. Christ, our Lord, shunning his own honors, always sought his Father's glory alone, nor was there ever any saint who has not been also a despiser of glory and dignities. We ought to imitate these in this life, if we desire to be partners of their glory in heaven. Nor is reliance to be placed in our works, however good and holy, for our justice itself is injustice when brought to the test of divine justice, and what is brilliant in the performer's estimation, becomes despicable in the rigid inquest of the Judge.

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§3.—*Of the Remedies of Vainglory and Ambition.*

1. Let him, who is tempted by the desire or ambition of honors, first, resolve and firmly pro-

pose with himself not only to admit no sin, even the lightest, for the sake of any glory whatever, but even to abstain from anything that might be an aid to the acquisition of honors, such as presents, civilities, salutations, and other like things, which, though they may be free from sin, are, nevertheless, unbecoming a high-minded man, if they are done for this end. Let him next resolve not to use virtues themselves for purposes of honor, both because to judge one's self worthy of any promotion is a mark of a soul that thinks not humbly of itself, and because such an opinion is scarcely without sin, at least venial, and is opposed to christian perfection. Again, it is necessary to shun all occasions of vainglory, and whatever is showy among men; duties of humility are rather to be exercised, and mean offices chosen; proffered honors are either to be declined, if possible, or if that cannot be done without the blemish of obstinacy or disobedience, those offices, in which there may be less of glory and vanity, are to be selected.

2. In order to avoid vainglory, let us do all our works with an actual intention for the divine glory, saying these words of the Psalmist (cxv, 1): "Not to us, O Lord, not to us: but to thy name give glory." Then, after the Savior's saying (Matt. vi, 3): "Let not thy left hand know, what thy right hand doth," and if we do any good, let us willingly conceal it from the eyes of

men. But if anything concerning the public is to be done, and the business shall have turned out favorably, let us thank God on account of the public good; but, as to what concerns ourselves, let us rejoice at its success, in such manner that we may, however, understand that that good fortune has happened to our enemy, and may know that we must, therefore, be fearful and more vigilant. But, if on the other hand, the business shall have fared ill, let us rejoice, scoff at ambition and be persuaded, that nothing but ignominy is our desert.

3. When we perceive that we are tempted to vainglory for a successful transaction, let us consider the many errors we have been guilty of in the very thing we are proud of, and, killing vice for vice, let us conclude from that vainglory, that we are unworthy of any praise, inasmuch as we rashly glory for a very imperfect affair, on account of which we ought rather be confounded and blush. But if we are praised by others, let us think that human praise is nothing else than the opinion of men, who are very easily changed, and are imbued with many errors, and whose judgment is entirely corrupted and depraved. After these, let us examine whether that virtue, or that good, for which we are lauded, be really in us. If it be, the glory is to be referred to God, the giver of all goods, from whom we have received both to will and to accomplish; but if we

have received, why do we glory as if we had not received it? If, again, it be not in us, we ought to be confounded, considering that on the day of judgment things shall appear such as they really have been in the sight of God and his angels, by whom it is better to be commended than by men.

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§4.—*Of the Signs of Expelled Ambition and Vainglory.*

1. Sorrow begotten in the mind, when one is praised, is an indication of progress in the rejection of these vices. For the just are tortured by their own praises, and blush, fearing lest they may not be within, what they are said without to be, lest earthly praise enervate their strength of mind, lest the glory due to God alone be wrongly ascribed to a creature. Other indications are: Constantly and eagerly to expose our errors and defects, unless our neighbor's edification demand otherwise; to hide our good works from human eyes, as far as possible, and prudently to cut short discourses composed of our praises; to be sorry, when either those things, with which we ourselves are displeased, are commended in us, or even when minor and insignificant goods of ours are over-rated; to be gladly occupied with useful pursuits and works, that win little applause; not to covet, yea, even to reject, the higher positions and ostentatious offices and dignities, unless charity or obedience

forbid; to make no account of the opinions and sayings of men; neither to be elated by praises nor dejected by affronts; when we see others praised and honored by men, not only not to covet such praise and honor, but even to despise it as a mean and abject thing; finally, to rejoice in injuries and insults for Christ, which is the noblest manner of imitating our Lord, who is therefore said to be "filled with reproaches" (Lam. iii, 30), that we might not be ashamed to undergo any ignominy for love of him.

Chapter X.—Of Pride.

Pride is an excessive desire of one's own superiority, when a man exceeds his degree, and aspires above what he is, what he knows, what he is capable of, what he actually performs. It is a denying of God, a contemning of men, the mother of censure, the augmentation of unfruitfulness, the repudiation of divine aid, the promoter of errors, the source of anger, the stay of demons.

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§1.—*Of the Acts of Pride.*

1. Acts of pride are either interior, which are elicited in thought alone; or exterior, which are performed by word or deed; and these have reference either to God, or to ourselves, or to our neighbor. He is proved to be proud towards God,

who uses the goods of mind and body as if they proceeded not from God, but from himself, and were due to his own merits; into which vice it is easy to fall, though not expressly and incontestably in name, in reality nevertheless. Its indications are: To be too much elated, to take too much complacence in these goods, to seek one's own glory from them, to be careless and indifferent in returning thanks to God, silently to murmur and grieve if such goods are lacking, or if they be withdrawn.

2. The following acts regard ourselves: To magnify ourselves and what belong to us, and to be much afflicted when we think ourselves or our concerns are neglected by others, or are not as much esteemed as we wish and desire; to be immoderately and anxiously solicitous in things in any way concerning ourselves; to have regard to our own advantages in any business; vainly to exalt ourselves on account of what we do or possess; to exult with excessive joy in prosperity, and be cast down with immoderate grief in adversity; to parade our varied skill without any utility; to dispute acutely regarding mysterious contemplations and very profound subjects, as if we were familiar with them; to wish to be exalted, and to excel others in everything; to fancy one has good qualities that he lacks, and, if he has any such, to imagine them much greater than they are; whence it happens, that a person of

that character is troubled, if either offices, for which he thinks himself adapted, be not assigned him, or if he acquire not honors, of which he judges himself worthy; and this same man is wont to conceive a more hostile feeling against those, by whom he believes himself or his interests to be neglected; to imagine one's self great solely on account of freedom from sin, though one performs nothing deserving of praise; likewise, to defend one's faults, and hate correction, and wish to seem as if impeccable.

3. These acts have reference to neighbors: To be steadfast in one's opinion, and not submit to the admonitions of others; to think one's self better and more learned than others, and on that account attempt things above one's abilities; to act feignedly, and be a hypocrite in all things; to be unwilling to yield to another's will, to choose for one's self from the common goods what is best and most agreeable, and to seek in everything one's own advantage, even at the cost of others; rashly to judge, despise and condemn what appertains to others, to lessen the praise of others, magnify their vices, and interpret in the worse sense what is doubtful; to inquire curiously into our neighbors' actions, and tacitly compare them with our own, fearing lest perhaps we be excelled; to be morose, severe and surly, and arrogate to one's self a sort of license to say or do what one pleases in speech, laughter and jokes;

to show and outwardly manifest in one's gait a species of haughtiness with contempt of others.

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§2.—*Of Incentives to the Detestation of Pride.*

1. The beginning, source, root and origin of all vices is pride; for the love of self-excellence, in which the whole swarm of sins is included, is the end at which the proud man aims. For every sin, that is committed concerning the goods of this world, tends to some vitiated excellence, or advantage and perfection of man; wherefore every sin is of itself directed to the end, and, as it were, the peculiar aim of pride; and so the Scripture says (Eccl. x, 15): "Pride is the beginning of all sin." Pride is a sort of infectious and general disease, corrupting the whole body, and assailing all the faculties and senses, and utterly depraving the soul; whatever is bad it makes the worst possible, but it abuses our good works themselves for an occasion of sin, that it may destroy us by our own goods. It is a horrible monster, changing and manifold, for it renders a man, on the one side, impudent, so that he frequents public places, exhibits himself pompously and hunts after honor from every quarter; on the other side, it makes him sometimes even moderate and humble, that he may the more easily attain his desires. Thus he appears a ravenous wolf in sheep's clothing, and virtue is forced to subserve vice, and humility pride.

2. Pride, more than other vices, directly assails God; it is like a traitor, inciting the people to revolt; for it tries to detach us from God, our Lord and Ruler, and lead us over to the devil. Hence God himself chastised the proud with most rigorous penalties, because they arrogantly usurped the glory due to their supreme Lord, as is clear from the examples of Lucifer, Pharao, Nabuchodonosor, Herod and others, who were cast down into hell, when they would exalt themselves to the heavens. Nor are the proud odious to God alone, but they are likewise intolerable to every class of men; wherefore, though some persons may be endowed by nature with praiseworthy qualities, nevertheless, on account of arrogance, they are despised by all. And though a similarity of vices unites wicked men among themselves, there are still altercations without end between the proud (Prov. xiii, 10).

3. The proud can be cured only with the greatest difficulty; because, though they are very poor, miserable and naked, still they imagine themselves to be rich and opulent, and in need of no one. Wherefore, like madmen, they themselves not only seek no advice or medicine, but even refuse them when offered, and become incensed with their physician. God himself seems to abandon those who boastfully presume on themselves; and just men dare not to meet, lest they irritate still more, those they see insolently puffed

up, despisers of persons who offer good counsel, fierce and stubborn. But the proud themselves are ever anxious, ever uneasy, and are whirled about in perpetual motion; they readily suspect that they are despised, and exact the penalties of their madness from themselves. Pride is, moreover, the meanest vice, an evidence of baseness; true nobility is a stranger to elation, where there is lustre of life, there is humility also found. He is wretched, who thinks he can be despised.

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§3.—*Of Remedies for Chasing Away Pride.*

1. Since the proud man is so very wretched, and so dangerously ill, that on account of mental stupor and blindness he does not even feel the disease, he ought with all his fervor to have recourse to prayer, that he may thereby recover sense and light. Wherefore, let him cast himself at the feet of the divine Majesty, as a worm or most contemptible dust; and in the guise of some guilty subject, whose life is at the beck of his prince, let him consider what God, if he will, can do to him, how easily he may crush and trample and completely reduce him to nothing; from which he shall understand what extreme madness it must have been, to provoke so powerful a prince, and undertake anything against him.

2. That we may the more easily understand whence vanity and self-conceit spring up in us, let us compare the goods, which appear in our-

selves, with those of other existing things, gradually ascending from the lowest to the highest beings till we come to the Supreme Omnipotent God, the source of all goods; how small then and how trifling in such variety and excellence of things will be that particle which, like the smallest drop from the boundless ocean, shall reach us? We shall know how many and what splendid things, in which others abound, are wanting to us. To illustrate this point, take the instance of any bishop, who, while he remains in his own diocese, is regarded and honored by all; but if he happen to go to Rome, he seems nobody in such splendor of numerous prelates. This, too, is to be borne in mind, if any little good appear in us, that it is from above, descending from the Father of lights; nothing properly belongs to us, except nothingness itself. We are like a beggar, whom some one of his own accord, led by compassion, clothes and feeds after taking him into his house.

3. Moreover, we ought to be persuaded, that whatever goods seem to be in us are very few, and received from without, and mingled with many evils. How great is the frailty of our body! how great is the misery of our soul! what a variety and multitude of diseases! how many things, which we get by begging from the vilest creatures, are necessary to sustain this wretched life; and, what is worse, how many sins have we

committed! and if God did not preserve us, would we not fall into others much more numerous and heinous? And so by our vices we pervert, overturn and contaminate the divine goods. Add to these, that we can very easily lose divine grace, death momentarily threatens, and it is altogether uncertain what is to become of us for all eternity. Why then art thou proud, O dust and ashes? Why dost thou not rather dread the judgment to come? Lastly, for chasing away pride it will be of much service to remark, that this vice is so very evil, that it has God himself for an adversary, for (James, iv, 6): "God resisteth the proud;" he does not say fornicators nor the irascible, but the proud; for other vices only either recoil upon the offenders themselves, or seem to be committed against other men; pride alone reaches to God, and, on that account, finds in him a special opponent.

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§4—*Of the Renunciation of Pride.*

1. That we may destroy pride by its own poison, as a specific, it must be considered, on the one hand, what the proud man does and aims at; for he seems to do and study nothing else than to contend with God; and, on the other, the long endurance of that supreme Ruler in tolerating the most bare-faced insolence of the vilest slave is to be carefully weighed. Earthly princes, though necessity compels them occasionally to

dissemble somewhat, would not bear so long with their subjects' frowardness; but in God there can be no respect of this kind, since he needs not our goods. He omnipresent labors for man, so to speak, that he may preserve him in life, rescue him from dangers, move, lead, bring back, govern and aid him in his actions. But the contumacious man does not so much as direct his eyes towards God, he contemns his presence, and impudently in thought turns hither and thither. Nor is God merely present with man, so as to bestow and preserve the bounties of nature, but much more to confer the gifts of grace; he stands ever at the door and knocks, with noiseless words he excites to the pursuit of virtue, and offers various occasions of good actions. But man, slow and wavering, as if another's business were at stake, suffers such bounty to be lost, and abuses God's own gifts for the purpose of offending him more grievously.

2. God gave man an immortal soul, created for eternal beatitude, susceptible of God himself, sealed with the divine image and likeness, a body likewise fashioned with the most splendid workmanship, furnished with so many senses and faculties, that he might devote all these to the divine service. But we, after receiving the benefit, neglect its author, and wrest the instruments of divine glory to gratify our desires. He has also given us himself in many and wonderful

ways. But our avarice is shameful; if anything is to be done, we inquire whether it be allowed to omit it without sin, certain to omit it, if the fear of sin be absent; again, we meanly set down to our account whatever we do for God, from whom we have received so much without stint; nor do we reflect that we are unprofitable servants, even when we shall have done all that we ought to do.

3. How often has God, while we were his enemies, freely invited us to reconciliation, excited us to repentance, freed us from sins, and received us into his favor? And how often have we, in violating trust, fallen back into the same sins, abusing the divine patience? It is, therefore, just that we present ourselves before Christ our Lord, and with shame and tears prostrate ourselves at his feet, considering his merits neglected, his blood trampled on by us. And if we now hope to be partakers of divine grace, with so much greater humility ought we be subject to him, like one who, condemned to death, has been saved from hanging by his ruler's kindness.

4. If at any time pride spring from the supposition that one has done or endured many things for God's sake, it will be useful to weigh well these words of the Savior (Luke, xvii, 10): "When you shall have done all things, . . . say: We are unprofitable servants: we have done that which we ought to do." And who is he who can venture to assert that he has done

all that he ought? Whence then our vaunting? and what are our works, however great and extraordinary, if we compare them with those which Christ has done and suffered for us? If with the highest virtues of the saints? If with those which our state requires of us? If with God's innumerable favors? Let us consider how great punishments are due to our sins, and we shall see that whatever we may suffer is much less than they. Lastly, "the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us." (Rom. viii, 18.)

5. Because vice is driven out by the opposite virtue, elation of mind is to be healed by self-contempt. Accordingly, we shall suppose that all men think ill and speak wrongfully of us; that we are a laughing-stock to all, that we are esteemed dull of intellect and corrupt in morals. But we shall resolve to bear all these patiently, after the example of Christ our Lord; yea, even of many pagans, keeping silence regarding our affairs, gladly acquiescing in the admonitions of others, showing humility in every bodily posture and style; in fine, rejoicing in every scorn and insult, if it be without sin, whereas we deserve much greater on account of our sins.

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§ 5.—*Of the Signs of Eradicated Pride.*

1. We shall be aware that pride is shut out from us if we be always cautious, always vig-

ilant against the shafts of mental elation; if the holy fear of God possess us, and we continually preserve humility; if we firmly believe that only evils and sins proceed from us, but that all goods come from God; if we subject ourselves to God with the innermost feeling of devotion, and for his love submit likewise to every human creature; if we in no way covet high station, honorable office, and dignities of this life, but deem all these as dung, that we may gain Christ; if we suffer ourselves to be abandoned, neglected, despised and thrust into the meanest place, and without any repugnance of mind endure all degradations, bear with a joyful and patient spirit that everything adverse and humiliating should happen to us; if we wish to be unknown, and to be accounted as nothing, and from the innermost affection of our heart deem ourselves unworthy of any honor, or any good, yea, and of life itself.

Chapter XI.—Of the Capital Vices According to a Higher Discernment.

Hitherto we have explained the acts and remedies of the capital vices; now certain spiritual and more subtle imperfections, which are wont to occur in the matter of each vice, are to be exposed, that being purified from these we may be able the more easily to rise to the attainment of virtue.

§1.—*Of Spiritual Pride.*

Acts of interior and spiritual pride are of the following kind: To conceive some satisfaction and complacence of self and of one's works, because a person observes himself fervent in holy things; to think one has by his own industry merited the grace of devotion, that he is more beloved by God, that he knows better how to use God's gifts; to despise and condemn in one's heart others who do not admit and praise his devotion, nor even advert to it; to long to discuss religious subjects before others, and wish to teach rather than to learn them; to reach such a pitch of folly as to wish that no one else appear just; by no means to submit to one's spiritual Master, when he reproves his manner of life; but to hold him in detestation, to judge him ignorant of spiritual matters, and on that account to imagine his own spirit is neither understood nor known by him; from excessive self-presumption to propose many things for one's self to do, but to accomplish little; to desire to be acknowledged by others, and, therefore, to give external signs of devotion before them by sighs, tears, genuflections, raptures and transports, which the demon sometimes produces for the ruin and fall of souls; to tell one's favorable qualities rather than those that are bad; never to disclose sins fully and clearly, lest one become less in the estimation of confessors; to seek an

unknown confessor, to whom one may unburden his ills; to be unduly aggrieved for daily imperfections, not on account of God, but for the sake of avoiding confusion and trouble; to hear unwillingly the praises of others, and wrongly interpret others' good actions.

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§2.—*Of the Other Vices According to the Same Sense.*

1. Spiritual covetousness is discerned from the following acts: Not to be satisfied with the spirit which one receives from God, and, likewise, to be troubled and complain that he finds not in spiritual things that consolation which he would wish; never to be satisfied with spiritual advices and commands, and to waste more time in searching for and turning over books than in good works, making no account of perfect mortification; to possess golden reliquaries and other such articles with too much affection, whereas true devotion ought to proceed from the heart, not from visible things.

2. The following acts appertain to spiritual luxury: Sometimes to feel certain impure motions of sensuality in spiritual exercises themselves, either from the craft of demons endeavoring in that manner to interrupt a man engaged in good works, or from the sweetness of spiritual things, which, overflowing to the body, excites these motions in men of delicate complexion, for

whatever is received must be after the manner of the recipient, or from the fear of such commotions especially in those who are of a melancholy disposition; or, in fine, from one's own fault, on account of some slight inordinate attachment to some creature; under spiritual pretexts to enter into particular friendships with certain persons, which very often arise from lust, not from the spirit; for when love is purely spiritual, as it increases the love of God increases, but when it is carnal the love of God grows cool, and many remorses of conscience spring from such friendship.

3. These imperfections usually arise from spiritual anger: When spiritual consolations are withdrawn, to fall into irksomeness and bitterness, and so become easily incensed and almost intolerable to others; also, with a certain restless zeal, to be angry at others' vices, to observe, and reprove others with indignation; to be angry, likewise, with one's self, on account of the imperfections into which each one habitually falls, and to be so impatient, as to wish to acquire sanctity in one day.

4. They sin by spiritual gluttony who, in spiritual exercises, hunt after delights of the soul and sensible consolations, rather than purity and true devotion. These are they who, attracted by the sweetness which they taste in these exercises, without obedience, without discretion, without

fruit, immolate themselves by various penances and bodily afflictions. They are guilty of the same vice, who on account of the same sweetness by too great importunity extort from their spiritual Fathers permission for the more frequent use of the sacraments; who presume to approach them without license, from which rashness they rush headlong into great evils; who, when they communicate, make every effort, not that they may worship God present, but that they may elicit some sense of sweetness, which they also do in prayer and in every spiritual exercise. As a rule, these are lukewarm, addicted to their own will, and enemies of mortification and self-denial.

5. Spiritual envy is, to feel some motions of displeasure at others' spiritual good, to bear reluctantly being surpassed by others in the spiritual career, to be dejected on account of others' virtues, and not willingly to hear others' praises, and to lessen them.

6. Lastly, sloth is very subtle: when consolation is wanting, to have a hatred of spiritual things, to leave off the practice of prayer, to wish to gratify self and self-delight, rather than to fulfill the divine will; likewise, to be affected with disgust, when those duties are imposed that can delight us with no sweetness; to enter on the narrow way of the cross with repugnance, and avoid all austerity.

Chapter XII.—Of Mortification and Its Utility.

Mortification, as the name itself implies, is a certain kind of death, that is, the separation of the soul from carnal life, a voluntary death, by which our old man is entirely taken off, and while the natural life remains unimpaired, the animal and earthly life is destroyed. For, as the eye dies while it is made blind, because it can no longer perform the act of vision, so when whatever is hurtful and superfluous is amputated from a man, the whole carnal man is killed. But both Catholic faith teaches, and reason proves, that nature is not to be destroyedby mortification. The Stoics, and some few others of the Christian fold, endeavored falsely to defend apathy, or impatibility. The affections are not of themselves bad, whereas they are natural; nor should we labor entirely to extinguish concupiscence and wholly suppress sudden motions which precede reason; but we should use every exertion to moderate and direct under the control of reason violent emotions, our senses and all our members and their actions.

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§1.—*Of the Manner of Exercising Mortification.*

1. He who engages in the practice of mortification, if he desires with profit to govern and

restrain himself, ought, in the first place, to refer mortification itself to its proper end. Now, its end is perfection of life, purity of mind, observance of the commandments and acquirement of every virtue. In the next place, let him raise his mind to higher things, for he who aims at mediocrity lies at the bottom, and he who resolves to fly mendicancy alone, never acquires riches. It also contributes very much towards making great progress in this practice, to subject one's self wholly to divine Providence, humbly to follow his will in all cases, whether of prosperity or adversity, to offer the eternal Father every mortification in union with the sufferings and labors of our Lord Jesus Christ; from the knowledge of our own weakness to place confidence in God alone, and to conceive a high esteem of the excellence and necessity of mortification. Finally, we must so persevere in self-denial, that we may resolve to suppress among the foremost those vices and those motions to which we are wont more easily to succumb; nor let us attack and prostrate all our enemies together, but one after another.

2. The mind and affection are to be turned away from those things that are agreeable—from food, garments, sleep, vain and immoderate joy, and other pleasures of the senses. But that is done by fortifying the mind for their opposites, and manfully enduring them when occasion offers.

Nor are minor defects alone to be corrected by mortification; but even the very smallest jot of pleasure, though it may not be forbidden, is to be cut off, that we may learn in these small things to give up greater. But because it generally happens that our actions become vicious, on account of the manner or circumstance in which they take place, as when a person takes food with too much avidity, or in familiar intercourse yields slightly to laughter and relaxes into frivolities; therefore, in any matter we can moderate ourselves in a threefold manner. For, firstly, we ought to become masters of ourselves in such a way as to be prepared, with complete indifference, either to undertake or to omit an action or business, as right reason may have prescribed. Secondly, we ought so to govern the mind, that in transacting affairs, however necessary, we may not allow ourselves to be overcome with too great anxiety, or to be lowered to mean thoughts, to murmurs, to a certain relish for affairs, and to an undue inclination towards perishable things, but may be able as masters with full freedom to turn our attention from these, and transfer it to God. Thirdly, we must take care, out of things of themselves ignoble, to make for ourselves a step towards the noble and spiritual, as if a person at table propose to himself the Lord Christ, and conform to the model of him taking food.

3. As soon as we observe that we are disturbed, that impulse must be restrained by reason, as by a bridle, like a cruel beast. Then somewhat of those things to which we are more immoderately prone is to be withdrawn from the senses, and even something of inconvenience and trouble added as a penalty. But the mind is to be goaded to duty by reproving our laziness, and setting before our eyes the sweetness of divine love. That furious assault being thus quieted, reason is to be adjusted and regulated, that henceforward it may in no way be subservient to the senses and to disquiet. And, first, care must be taken that reason thoroughly understand how honorable it is, that it should rule the senses, and how degrading that itself, being the Queen, should minister to the most wicked slaves. In the next place, it is necessary to turn attention to that peace and tranquility which a man enjoys after he has gained the victory over the senses and disorderly motions. It will be useful, likewise, to have at hand the various species of spiritual things corresponding to the objects of sense, that reason may be directed to them, when the allurements of earthly things strike and move the senses. Lastly, one must beware, lest he ever persuade himself that he has completely overcome any passion, because perhaps for a long time he has felt no evil motion of it in himself; but we ought from time to time

to renew our accustomed exercises, and never desist from the fight, lest deceived by diabolical craft we fall into injurious tepidity.

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§2.—*Of the Right Use of Mortification.*

1. That a person may not labor in vain in the practice of mortification, he must, above all, pursuade himself, that it is not enough to macerate the body by haircloths, fasts and other penances of this kind, if he at the same time give full scope to the senses and depraved affections; let all his care be rather given to this, that in every determination and action, all that is superfluous and inordinate may be cut out by the sword of mortification; for corporal penances are of little avail without interior discipline. We must imitate soldiers, who exercise and prepare themselves for real battles by feigned contests; therefore, we ought to contemplate all cases that might occur, and suppose that they had already happened to us; then to act just as if they had really happened, practicing the various acts of mortification, which the thing itself demanded. Nor is it enough that each by himself engage in the practice of mortification, but he should also be prepared to be aided and exercised by others; that is by bearing whatever others do or say against him, and by showing that he is most thankful, if trial be made of him in many things.

2. Since it often happens that we are occupied in certain things, which of their own nature are pleasing to the senses, as are food and sleep, or which are agreeable to the mind, such as praise, applause and honor, mortification does not consist in entirely destroying every sense and relish of these things; but our efforts must be centered in this, that the attention be in no way occupied with the thought of these things, nor the mind reflect, that it may again desire to obtain the same, that it may take delight in them, that it may be dejected if deprived of them; the mind is rather to be turned in some other direction, and withdrawn from a sense of them as far as possible. In daily meditations also the necessity and excellence of mortification are to be thought over, and an efficacious desire of it excited in the soul from the passion of Christ and the examples of the Saints, each making a diligent examination as to how he has acted daily in the performance of mortification.

3. It is a useful lesson in this matter, daily to deny one's self in some word or work; as, if on a walk you find some persons engaged in frivolities and conversations, and the thought occur that you join and exchange words with them; do not so, but turning aside cut away self-will. You see a flower in the garden, the thought suggests itself to you to pluck and scent it; restrain your hand, and touch it not for the love of God.

You hear an insulting word, resist yourself, and keep silence; for by acting thus you shall speedily arrive at perfect mortification. In this manner we can practice mortification a hundred times in the day, and attain great tranquility of soul in a brief space. But in every mortification it must be remarked, that for the sake of our own self-denial we may do nothing unbecoming, nothing foolish, that may offend the eyes or ears of the by-standers. For virtue is most beautiful, which inclines the just, not to those things which may hurt and scandalize, but to those which may help and edify. For if we revolt at appearing unclad before others, shall we under pretext of mortification expose ourselves in others' view? Or, in order to mortify ourselves, shall we openly manifest the hideous sins of our former life? These and similar others are foolish, they are silly and indiscreet. But if any of the Saints has done anything of the kind, either he did it not as a Saint, or he did it by a special inspiration from God. But what has been done by extraordinary impulse is to be admired, it is true, but is not to be imitated. It is better then to imitate the life of the Saints in the practice of solid virtues, than in extraordinary deeds and penances.

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§ 3.—*Of the Threefold Degree of Mortification.*

1. The first degree is, that as strangers and pilgrims we refrain from carnal desires, which

war against the soul. Inasmuch as the pilgrim proceeds on his way, turns not to the right nor to the left. If he should happen to see persons quarreling, he heeds them not; if marrying or dancing, or doing anything else, he passes on, notwithstanding, because he is a pilgrim, and has no concern with such. For his country he sighs, towards his country he hastens, having food and clothing he desires not to be burdened with aught else.

2. The second degree is, that we be as if dead, as it is written (Col. iii, 3): "For you are dead, and your life is hid with Christ in God." A pilgrim, no doubt, by reason of traveling requisites, can easily be retarded in seeking and overburdened in carrying more than is necessary; a dead man, if deprived even of burial, feels it not. Thus he hears those who vituperate and praise, those who flatter and detract him; nay, he does not even hear, because he is dead. An entirely happy death, which preserves thus untainted; yea, makes wholly estranged from this world. But Christ must of necessity live in him who does not live in his own person. For this is what the Apostle says (Gal. ii, 20): "I live, now not I: but Christ liveth in me." As if he were to say: To all other things indeed I am dead; I do not feel, I do not heed, I do not care for them; but if there are any that concern Christ, these find me alive and prepared.

3. The Apostle of the Gentiles has taught the third and most perfect degree in these words (Gal. vi, 14): "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world." Not only, he says, am I dead to the world, but I am also crucified to it, which is an ignominious kind of death. I to it, and it in like manner to me. All that the world loves—the delights of the flesh, honors, riches, the empty praises of men—are a cross to me. But all that the world esteems a cross, to these I am attached, to these I cling, these I embrace with my whole affection. Is not that degree superior to the second and first? If a pilgrim is prudent he does not forget his pilgrimage, though he advances with laborious effort, and does not mix very much in worldly affairs. A dead man spurns alike the agreeable as well as the unpleasant things of this life. But to him who has reached this degree, all that the world clings to is a cross, and he is attached to those things which seem to the world to be a cross. Let us carefully consider, therefore, in what degree we may be placed, and let us endeavor to advance from day to day, since going from virtue to virtue we shall see the God of gods in Sion (Ps. lxxxiii, 8).

Chapter XIII.—Of Mortification of the Senses and Exterior Acts.

Prophetic language asserts that death enters to the soul by the windows of the senses; therefore they must be guarded with the utmost care, so that we may never do anything for their service, but use them, as if they belonged to others, for their proper and necessary end alone, leading them away from brutal and earthly life to that which is celestial and rational, that they may learn to serve, not themselves but God. Nor are they to be restrained merely from forbidden things, but also in the lawful use of things care must be taken, lest they be carried too eagerly towards perishable things, and plunge into their delight; wherefore they are to be gradually led away from too close attention of the work they perform, and elevated to God.

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§ 1.—*Of Mortification of the Eyes.*

1. The first war is to be undertaken against the wantonness of the eyes, for since the eyes see with the utmost quickness, and transmit the representations of various things to the imagination and thence to the mind, they excite, unless well guarded, numerous rebellious motions and seeds of grievous sins in the appetite and will. O, how great evils have we learned both from modern and ancient examples to have sprung,

and still daily to spring from curious and incautious looks! "My eye hath wasted my soul," says the Prophet (Lam. iii, 51). But though it may be difficult to guard the eyes so carefully that we may never commit any sin through them, we must not therefore imagine it impossible, because we rely not only on our own powers, but chiefly on divine grace, the aid of which we should daily implore, exclaiming with the Prophet (Ps. cxviii, 37): "Turn away my eyes that they may not behold vanity." Furthermore, mortification of the eyes is contained under these heads.

2. The eyes are never to be fixed on women or on immodest things, the unclean traces of which may be imprinted on the mind; but if by accident they meet such an object, they are to be averted instantly with a certain horror, as from a beast full of most deadly poison, which kills at the mere sight. Comedies, tragedies, dances, athletic games, theatrical plays and other profane shows are not to be witnessed; for such earthly representations so dissipate the mind and fill it with nonsensical cares, that it cannot soar to heaven. The doings of others must not be observed, nor more pains taken about strangers than if there were no men, unless charity or duty of office require otherwise; for in this way we shall be both in peace and shall escape murmurs and countless other sins. On no account shall

we read impure and worthless books; we shall not curiously inspect vain pictures and statues, splendid edifices and other things of the same class wrought for pomp and pleasure; at home as well as abroad we shall keep our eyes modestly cast on the ground; for that government of the eyes is a certain bridle of the whole body, by which the affections and the other senses are restrained from running riot through things forbidden and unlawful.

3. Let the interior pure and simple eye of the mind, that is, an upright intention and pious affection, accompany the view of the exterior eyes, that we may look on all things for sake of a lawful end, and interpret them in the better sense; for this is the eye of which it is written (Matt. vi, 22): "If thy eye be single; thy whole body shall be lightsome." It is not enough, however, to confine our look to the greater glory of God; but we ought also take heed to view the presence of God in each individual thing, and hence we may sweetly raise the mind to the praises of the divine Majesty, admiring and extolling, on account of the order, beauty, variety and perfection of creatures, God's goodness, wisdom, power and infinite virtue, the marks of which are impressed on these same creatures; seeing that, as the Apostle says (Rom. i, 20): "The invisible things of Him from the creation

of the world are clearly seen, being understood by the things that are made."

§2.—*Of Mortification of the Ears.*

1. Philosophers call hearing the sense of discipline, because through it, as through a door, the idea of truth and all wisdom enter into the mind. But this door is to be strictly guarded by the watch of self-denial, lest falsehood instead of truth, folly instead of wisdom force their way into the recesses of the heart. Since, then, God has granted us the perfect sense of hearing, that we might thereby acquire the mysteries of faith, lessons of salvation and doctrine of the Gospel, it is just and proper to keep the ears closed to those things that are at variance with the above end, nor may we open the entrance of truth to vanities. And since Scripture enjoins (James, i, 19) that "every man be swift to hear," we must beware of two things in this matter: one, lest a person listen to vain, curious things, that in no way concern him, from which only dissipation of mind and tumultuous thoughts arise; the other, that whatever things it is lawful to hear, a person eagerly and attentively hear, remark, preserve in his mind, compare with each other, and draw from them various rules for regulating his life and acquiring useful knowledge; for thus in a short time he shall gain for himself experience of many things.

2. But we ought to restrain our ears from love songs and secular lays, which soothe the ears, and enervate the heart, and turn it away from the love of gravity; from jokes and frivolities, from idle words and such as provoke laughter; from worldly rumors and novelties, which do not appertain to our state; from murmurings and detractions, though very light defects of others may be related; from our own praise and that of our concerns, and from every species of flattery; from the investigation of occult things, which are treated of by others in secret; in fine, from all things which do not minister to our own utility, nor to our neighbors' salvation, nor to edification or charity.

3. We shall gladly hear the divine words, whether they be read from books, or spoken familiarly, or preached from the pulpit, just as if God himself were speaking; and from the things heard we shall study with a will to cull salutary principles and pious sentiments, to be recalled for use at the proper time, that thus we may be numbered among those, "Who hear the word of God, and keep it." (Luke, xi, 28.) In the same manner we shall always draw some fruit of piety from all things that reach our ears, whatever their nature may be. Now we shall weigh some word useful for acquiring virtue; now we shall blush and be excited to penance at the remembrance of past sin or present vice;

now we shall pity our neighbor, especially if he speak foolishly or wickedly, and shall pray to God for him, and thus, after the manner of the industrious bee, we shall collect honey from all things.

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§3.—*Of the Mortification of Taste, Smell and Touch.*

1. For the mortification of taste, those prescriptions which we have proposed before against gluttony are to be employed. In the first place, concentration of thought on pleasure, which is obtained by sense, is to be shunned by referring to God whatever delectation there is; then, if anything unwelcome or annoying has happened, it is to be cheerfully borne; the more common and unsavory of what are served are to be chosen; something of every eatable is always to be left for God's sake; wine is to be drunk diluted, the mind is to be applied to the reading or to pious meditation, and discourse is never to be held on food and drink.

2. Although sin is not so often committed in smelling, still this sense, too, is to be restricted, lest a good corporal odor be an indication of a bad spiritual odor. And first, all the perfumes that are made by art must be avoided, for these are characteristic of men, who are effeminate and of bad savor. In the use of natural scents, as of apples or flowers, moderation is to be ob-

served. Foul smells are to be patiently endured when occasion shall occur, bearing in mind that nothing smells more offensively to our neighbors than our bad manners and sins. Then the intolerable stench, with which the damned are tortured in hell, is to be meditated on. Lastly, from the agreeableness of smells, the mind is to be raised towards heaven to the sweetness of divine things, to the odor of virtues most pleasing to God and men, saying that with the Spouse (Cant. i, 3): "We will run after thee to the odor of thy ointments."

3. Touch is the most dangerous of all the senses, since, diffused through all the members, it assails the mind from every side. But it should be restrained by those remedies that have been already given for surmounting the vice of the flesh. Their gist is, that each one have exceedingly great reverence for himself; that we consider everything unbecoming as impossible to us; that, if it can be done, we refrain from even a momentary idea of things impure; that in all things we be modest, considering in every place the presence of God and of the angels; that we bear with equanimity cold, heat, pain and other asperities. The holy Fathers, solicitous about the deception and perversity of sense, chastised the flesh with haircloths, chains, scourges and frequent fasts, whom we ought to imitate in a matter so holy, observing, however, the just

measure of discretion according to the prudent counsel of our spiritual Father.

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§4.—*Of the Regulation of the Entire Body.*

1. Whereas, from the culture of the body and exterior dress the interior state of the soul may be seen, and it may be made manifest by what movements it is agitated, to what affections it is subject; let each one avoid all those things that usually indicate a depraved and troubled spirit. Let him rather outwardly display cheerfulness and gentleness, with winning gravity; and let him be far estranged from the license of a dissolute man, from puerile levity, from frivolities and vanities. Let him also avoid those things, which show symptoms of excessive gladness, of inconstancy and lightness, of which nature are loud chuckling and uncontrolled laughter, swinging of the arms, gestures of the hands, rapid motions of the eyes and a hasty gait; neither, however, while he shuns these excesses, let him rush into the opposite, that is, into a sort of stoic stolidity and rustic reserve, so as never either to move an eye, nor utter a word, nor raise an arm; but let him rest in a middle course. Let him, likewise, put away from himself those things that may offend his neighbor's feeling or mind, namely, filth of garments and of bodily movements, and whatever can excite disgust; words and all mo-

tions, by which contempt of any one is meant, and every indication of an unfriendly feeling; whatever can cause timidity and shame to others, in which matter he ought to bear this in mind, that many things may be done with propriety which cannot be witnessed lawfully; whatever begets irksomeness, disgust and loathing, or from which others may infer that what they say or do is by no means approved of.

2. But that we may govern our body rightly and according to reason, the following in particular are to be regulated: All our members are so to be governed, that each may perform its own action alone, and entirely dispense with the movements of other members, as when we speak, that the mouth may speak, not the hands; while we walk, the feet may walk, not the arms; and that thus each member may becomingly perform its own action. Let our garments not be costly, delicate, fine, splendid, exquisitely wrought, but of such color and shape as suits our peculiar state, and gives edification to all. Let them not be odd, or childishly fitted to the body, but such as may show a serious and grave mind. Let us not move the head with levity, let us keep the eyes for the most part cast down, and not fix them on the faces of those with whom we speak. Let wrinklings in the forehead and much more in the nose be avoided, that cheerfulness may be seen exteriorly and be an evidence of that which

is interior. In fine, let every gesture be modest, and let regard of decency be had in all things.

3. In like manner, to mortification of the body belong chastisements of the flesh, which are customarily performed by lashes, haircloths, cords, chains, fasts, genuflections, sleeping on the ground, hunger, thirst, toil, scantiness of clothing, weariness, vigils, by removing from one's bed and garments all luxury, from nutriments sweetness, from cell and habitation all commodiousness, by accepting whatever is onerous to the flesh, whatever is hard and unpleasant; of which things numerous examples of the Saints are recorded, which, by the advice of our spiritual Father, we ought so imitate as to co-operate with the measure of grace given us, and not exceed our strength. But as a vineyard, that is not hedged around, is exposed to the damages of thieves and beasts; so the mind, which diligent custody of the exterior man does not wall in and fortify, is open to countless dangers, is approachable on all sides by demons, who, entering in, plunder and waste all its goods.

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§5.—*Of the Regulation of Exterior Actions.*

1. This is the first degree of sanctity, to be so orderly in all exterior actions, that nothing may appear in us that can offend the beholders. But that we may attain to that, the following instructions will be serviceable: We ought to

cherish a certain fear and laudable modesty, which may keep us within duty, and restrain us from all boldness, petulance, vehemence and liberty, so that we may truly shudder at such things. It is necessary to live and act with moderate men, and those of grave and praiseworthy manners; and to follow the training of a good friend or instructor, by whom we may be admonished of mistakes in this matter. Not only ought actions plainly evil be avoided, but also those by which we may fall under suspicion of vice, either of pride, or envy, or anger; for the Apostle commands us to abstain from all appearance of evil (1 Thes. v, 22). We must beware, lest by deed or word we indicate that we are covetous of our own gain or benefit, setting aside on that account the utility or will of others; for this is odious, and it is requisite that he, who desires to cement friendships, show himself zealous for others' good, and often prefer it to his own. A certain affected and aspiring manner of conduct, which may betray care and art, is to be avoided in intercourse; and frankness, simplicity and sincerity of mind are rather to be cultivated, for these render men amiable. But when we put off severity for sake of relaxing the mind, let us permit a more gladsome countenance and laughter in such manner that we may, nevertheless, always remember modesty and circumspection.

2. In things that are not bad we ought, as far as we can, accommodate our manners to the approved customs of the regions in which we live, to the times, likewise, and persons, that we may be able to change our conduct in whatever way the occasion requires, and laugh with those who laugh, weep with those who weep, that we may thus gain all to Christ. But in services and marks of respect, by which due honor is paid to each one, account is to be taken of custom, of the age, rank and dignity of each, especially towards men of high authority, with whom we should always act, so as to show some reverence of submission and mark of deference, rather than too great freedom and boldness. But all those things that concern the government of our actions are to be attended to, not only when we stay with others, but also when we live alone, retired and without witnesses. For modesty even of itself is amiable, and our works are always seen by the holy Angels, they are seen by God, who is omnipresent; nor can we escape from our own conscience, the witness and accuser of our actions.

3. But all exterior discipline consists in this, that we be mature, humble and kind. *Maturity* composes mind and body; it keeps the senses from wandering, it bridles the tongue from idle words, the hands from useless occupations, the feet from unbecoming walking, all the members

from disorderly and restless movement. *Humility* stoops the neck, shapes morals, makes one sit in the last place, shuns singularity, makes active for the services of others, silent under affronts, shy about honors offered, prompt to learn and hard to be made angry. *Kindness* renders affable, flexible, compliant, cheerful and modestly gay in what is good, faithful, social, despising or rashly judging no one, agreeable, obliging and in favor with all. *Humility* tempers gravity, that it may not seem haughty and proud. *Kindness* prevents it being thought austere. But *maturity* moderates kindness, lest it be considered trifling, or carnally fawning on or flattering; it moderates humility, lest it be reputed too mean or affected.

Chapter XIV.—Of the Custody of the Tongue.

Of such moment is it to guard the tongue, that greater care is to be used in its custody than in preserving the apple of the eye, because "Death and life are in the power of the tongue" (Prov. xviii, 21), and, "As a city that lieth open and is not encompassed with walls, so is a man that cannot refrain his own spirit in speaking" (Ibid. xxv, 28), and the tongue is called an unquiet evil, which no man can tame (James, iii, 8). Man tames the most ferocious beasts, he tames the bull, he tames the lion, and he tames not his own tongue, but God's special help is re-

quired to restrain it, as it is written (Prov. xvi, 1): "It is the part of man to prepare the soul; and of the Lord to govern the tongue." Therefore, what the Prophet says must be done: "I said, I will take heed to my ways: that I sin not with my tongue" (Ps. xxxviii, 2); and we must pray with the same (Ibid. cxl, 3): "Set a watch, O Lord, before my mouth: and a door round about my lips."

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§1.—*In What Way the Tongue is to be Guarded.*

1. Christian perfection mainly depends on the tongue, and unless that be restrained within duty no virtue will be of long duration. For the power of virtues is sequestered in the soul, and the tongue is the door by which, when open, all force of the soul is dissipated and vanishes, as the smell of a precious ointment escapes and perishes, unless the lid of the casket be carefully sealed. Nature herself has taught us how necessary is the custody of the tongue, when it has put to it a twofold rampart of the teeth and of the lips. But it is most difficult to govern and repress this small member, both because talkativeness is innate to human nature, so that it eagerly desires at once to speak out what it likes and conceives, and because the tongue is contiguous to the brain, the door of the imagination, as what that thinks immediately flows into the mouth, and streams out into words. Where-

fore the Apostle James says (iii, 2): "If any man offend not in word, the same is a perfect man;" and the holy Fathers teach that silence is the guardian of Religion, and that in it consists the strength of Religious, as the strength of Samson was in his hair; and they, who wish to reform monasteries, first procure the restoration of silence, because in it lies the entire sum of regular discipline (James, i, 26): "If any man think himself to be religious, not bridling his tongue, . . . this man's religion is vain."

2. Therefore, we ought to be very cautious in all our utterances, placing a guard to our mouth according to the admonition of the Wiseman (Eccl. xxii, 33): "Who will set . . . a sure seal upon my lips, that I fall not by them, and that my tongue destroy me not?" Which that we may be able more easily to accomplish, these circumstances are to be observed in speaking. The first is, that we speak with a right intention, namely, for the greater glory of God, for our own and our neighbor's benefit. But that we may accustom ourselves to have an upright end in every utterance of ours, it is necessary to curb certain propensities and vices, which impel man to blurt out rashly. These are immoderate affections, of almost always prattling, of chatting too much with friends, of easily pouring forth whatever comes to the mind, of proclaiming an opinion scarcely conceived, of indis-

criminately opening one's mind to any person whatever, and of entrusting secrets to all. From which arises a bad habit, which if persons contract, they cannot contain themselves, without always babbling, paying no regard to the end and intention. They talk only for talk's sake, and they do not so much beguile as lose most valuable hours. Accordingly, we should resolve not to wish to utter even one word, except for a lawful end of the divine glory, of our own or our neighbor's utility. The second circumstance is, that we speak with circumspection, as the Wiseman enjoins (Eccl. xxviii, 29, 30): "Make a balance for thy words, and a just bridle for thy mouth; and take heed lest thou slip with thy tongue." Third, that we speak what is modest, as it is written (Ibid. xxxii, 10, 13): "Young man, scarcely speak in thy own cause, if thou be asked twice, let thy answer be short; in many things be as if thou wert ignorant, and hear in silence and withal seeking. In the company of great men take not upon thee; and when the ancients are present, speak not much." Fourth, that it be in suitable place and time (Ibid. xx, 22), for the Scripture says: "A parable coming out of a fool's mouth shall be rejected: for he doth not speak it in due season." Fifth, that it be in a low and moderate tone, in few and reasonable words, for, as Solomon says (Prov. xxi, 23): "He that keepeth his mouth and his tongue,

keepeth his soul from distress." And since our tongue has been intended for many very holy duties, for praising and supplicating God, for returning him thanks, for confessing our sins, for announcing the divine mysteries, for receiving the most holy Eucharist; precaution is to be taken with the utmost solicitude, lest it be stained by vanity or impropriety of words.

3. But care must be had, lest, while we desire to repress the tongue, we slip into opposite vices. For we ought not so regulate the tongue, as with persistence in constant silence not to consent to speak, even when right reason shall demand it; nor are maxims to be always so meditated on, that we may become irksome to our companions, or seem dumb; nor, lastly, is the tongue to be guarded in such manner, that our prudence may result in pride or subtlety, or even in clownishness. Virtue consists in a middle course.

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§2.—*The Principal Vices of the Tongue to be Shunned in Speech.*

1. It would be an endless task to enumerate all the vices of the tongue, wherefore we shall now omit heresies, blasphemies, perjuries, insults and other similar more grievous sins, and shall only explain those into which even the just, through human frailty, are wont sometimes to fall. And, first, we ought to cleanse our tongue from every slightest stain of falsehood, consider-

ing that God has given us the faculty of speech, that we may truly and candidly thereby express things as they are; again, liars are not only odious to God, who is supreme truth, but are also like to the devil, who is false and the father of lying.

2. Double-dealing and feigning are to be avoided, when one thing is apprehended by the mind and another signified by the tongue, whereby men are deceived, human confidence undermined, natural society itself destroyed and human intercourse for the most part dissolved; but sincerity is to be cultivated, and the perceptions of the mind are to be most plainly expressed without any cloak and ambiguity. And on this ground all exaggeration is to be shunned, so that by our words a thing may not become worse, but appear such as it really is. We shall, likewise, absolutely affirm nothing that is uncertain, but shall pronounce it cautiously, and with limitation, what it seems to us.

3. Another very mischievous vice of the tongue is contention, whether under pretence of performing some work better, or through zeal of virtue, or to investigate or defend truth. For the Apostle Paul says (2 Tim. ii, 14): "Contend not in words: for it is to no profit, but to the subverting of the hearers;" and (1 Cor. iii, 3): "Whereas there is among you envying and contention: are you not carnal, and walk according to man?" Too much disputing and vehemence

of language by which we may appear excited, are, in like manner, to be guarded against, but in friendly conversations the naked and simple exposition of the subject will suffice; which is particularly to be observed in reproofs, propounding to a man his fault without amplification and bitterness of words.

4. Again, the tongue offends by turning "to evil words, to make excuses in sins" (Ps. cxl, 4), since it is another fault to excuse a fault committed. In the lives of the Saints we read of several who, accused of most heinous crimes, refuted them in no other way than by silence, imitating Christ our Lord (1 Peter, ii, 23): "Who when he was reviled, did not revile; when he suffered, he threatened not; but delivered himself to him, that judged him unjustly."

5. The tongue fails, also, if it publish acts of kindness, reject and make them a subject of reproach; if it soothe and flatter the morals of others, especially of princes and great men; if when mention is made of men, it praise or blame them without measure; if it utter what one knows will be neither pleasing nor useful to the hearers; if it speak of puerile, scurrilous and absurd things, which are unbecoming the gravity of a religious man; if of things too deep and subtle, which exceed the hearers' comprehension; if it bring forth idle and useless words, which are devoid of the intention either of just necessity

or of pious utility, which profit neither the speaker nor the hearers; if, in fine, it keep silence, when right reason convinces it, that it should speak; when, for instance, from negligence or cowardice, either a necessary truth is suppressed, or a reproof of delinquents omitted, or an admonition denied to those in need of it.

6. Whereas, in an ordinary gathering of men conversation is wont sometimes to turn on improper subjects, we ought to make this firm resolution with ourselves, never to open the mouth for taking part in such colloquies as savor of any vice or turpitude, since the Apostle prescribes (Eph. iv, 29): "Let no evil speech proceed from your mouth." Expressions are also to be avoided that may bring ruin to others, or that may touch their character; wherefore, we must beware, lest we ever make mention of another's vice, whatever it may be, whether natural or moral; whether common or peculiar to an individual; much less are the vices of princes and rulers to be remarked; nor are those writings to be repeated in which the life of certain men is described, though their names be not mentioned. Also those things should be avoided, which can offend, and disturb in the slightest manner the hearers' minds, or which produce annoyance and excite impatience, such as bitter and cutting words or replies, frequent and troublesome interruptions, repetitions, questions, excessive disputations, contentions,

affronts, and whatever manifests contempt; nor is each thing that is heard to be taken note of, as if in criticism; but let every one show himself agreeable and docile, and intimate that he esteems and approves the sayings and authority of others.

7. We must beware not to disclose to anyone secrets, whether our own or others', which we ought in duty to conceal. It has happened to most persons to have fallen into perplexing and scarcely endurable troubles, on account of having imprudently confided secrets to those they should not. But this vice arises from the fact, that, when conversation is unduly prolonged, a certain charm of speech gradually insinuates itself, affecting the mind in the same way as intoxication or love, wherefore, there is no secret that may not burst forth. But if one demand the fidelity of his hearer even with an oath, still the confided secret will not be concealed, nay, it will be revealed the quicker, as the very prohibition whets the appetite for babbling. Thus, what was lately a secret becomes a rumor. It is, likewise, proper to speak with the greatest reserve of ourselves and our affairs, of our kindred, country or relatives, for such speech arises for the most part from vanity or levity. Which boasting is most foolish in a wise and religious man, namely, for one to praise or exalt what he has deserted and despised.

8. Too great brevity and obscurity are also faulty, especially when a thing is so involved as to seem a puzzle; nor, on the other hand, is prolixity, which is wont to arise either from a useless accumulation of empty words or from untimely digressions little or nothing to the point, less to be shunned. One should also refrain from adornment of embellished speech and from frequent axioms, because the former shows too much levity, the latter too much gravity. Care must be taken lest the voice itself be rudely and roughly lavished, that it may not be odious and annoying; lest it be harsh and inflexible, but moderately grave, according to the nature of the subjects, places and hearers. Likewise carelessness, arrogance of gestures, hesitation at every word, confused and disordered narration of things are to be avoided in speaking.

9. That we may not overstep the limits of modesty in jokes and pleasantries, we shall, in the first place, take care not to make use of them on sacred occasions, or in times of reverses or disasters, nor before men of high authority, nor while grave subjects are treated of. Next, we shall not employ them indiscriminately, lest we appear to profess that art as buffoons; but our pleasantries shall be salts so provided for seasoning speech as not to appear devised, but produced unexpectedly by the subject. But when something witty or pleasant has been said, let it not

be repeated, for such repetition implies levity. Then we must see that what we say as humorous be not frigid and absurd; and that our expressions contain no bitterness, but that in them an amiable sweetness be united with acuteness, and that we slander no one present or absent. Two extremes are to be avoided, the one of too great rusticity, like the gloominess of some who, ever stern and austere, condemn all refined manners; the other of the too great abandonment of those who pour themselves out wholly in such things, and give more time, more study and attention to jokes than they ought. A medium is laudable, and we should always take care to mingle the pious and grave with jokes themselves, and so keep the mind under control, that we may easily pass from these lighter occupations to others more grave.

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§ 3.—*Of Remedies of Vices of the Tongue.*

1. No one can be ignorant of the vast evils that follow from loquacity, for both the Wiseman asserts and experience shows, that sin is never wanting in talkativeness. Wise men have never been sorry for having been silent, but often were for having spoken. Hence most holy men, founders of Orders, especially Saint Benedict, commend nothing more than silence to their brethren. And a certain most prudent Father used to say that regular discipline flourished in

that monastery in which were observed these three—silence, cleanliness and enclosure. It is better, therefore, to keep silence, and to speak much with one's self, very little with others; and, to effect this, we must take measures, that our exterior silence be born of that which is interior; for the mouth will then easily hold its peace, if the impetuous garrulity of the imagination be restrained within, if no cries of disorders resound in the heart, if there be solitude, peace and calm in the soul. Then we must make a diligent examination of conscience, and carefully ascertain the state of our silence, what mistakes we commit in it, what are the roots of these faults, and by a firm resolution strengthen our will to amend them.

2. There are many other remedies, also, by which vices of the tongue are overcome, namely: fervent prayer to God that he, who alone is able, may govern and tame the tongue; putting in a state of defence, and preparing the mind for speaking. Augustin rightly says: "As you choose what you subsist on, choose in like manner what you are to say; you examine food about to enter the mouth, why not also the word about to issue through the mouth, which often excites direr commotions in your house than does food in your stomach?" The assiduous remembrance of God's presence, for who may not dread to

utter in presence of the supreme Lord and formidable Judge words he would blush to speak before a Prelate or a man of stainless life? To renew good resolutions daily, and say with the Prophet (Ps. xxxviii, 2): "I said, I will take heed to my ways: that I sin not with my tongue." To inflict a fine on one's self, and exact some personal penance after a fall; for no punishment is more effectual, none more holy than one's own. To shun occasions, to avoid the intercourse of those with whom we are frequently accustomed to offend by the tongue; and, likewise, to fly those places in which there is danger of our breaking silence; and in those hours, too, in which we more easily fall by the tongue, to keep ourselves in silence with greater watchfulness.

3. When an occasion of speaking occurs, to suggest something useful prepared beforehand, and if the speech be idle and unprofitable, to divert it already begun into some other channel. To speak charily, moderately, in a low voice and without the slightest haste. Frugality in words is more commendable than in money; he who lavishes money profits others so much the more, as he injures himself the more; he who is prodigal of words injures himself and others. Daily to meditate on the examples of Christ our Lord, who, when provoked by so many injuries and punishments, was silent, and was dumb as a lamb

before his shearer, and opened not his mouth; and though the Word of the eternal Father, the expression of all that is intelligible, was supreme and infinite wisdom, still he kept in retirement and silence for thirty years, that by his taciturnity he might enlighten and cure our loquacity. Finally, careful consideration of the divine and terrible judgment, in which we are to render an account of every idle word, will be the best safeguard against mistakes of the tongue. But because we shall never be able to govern the tongue with such caution, as not to fail sometimes through ignorance, or inadvertence, or in other ways, we must endeavor to cover the sins of the tongue with good works, and immerse the vices of speech in the multitude of zealous actions.

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§4.—*Of the Government of the Tongue Even in Lawful Things.*

1. We become accustomed to avoid sinful things, when we abstain from those that are lawful, after the example of the Prophet, who bears witness of himself (Ps. xxxviii, 3): "I was dumb, . . . and kept silence from good things." Wherefore, says Saint Benedict, on account of the great importance of silence, let leave to speak, even of subjects that are good and holy for edification, be rarely granted the perfect disciples, because death and life are in the power of the tongue. Therefore, we ought

to observe a just measure even in good things, keeping Saint Bernard's precept, that our words be twice revised before they come once to the tongue. And in our recreations discourse ought to be introduced, not of battles nor of sports, not of the vanities or novelties of the world, but of good and spiritual things. And if we happen to live among those who need our instruction, they are to be taught by deeds rather than by words; for examples move and instruct more effectually than words. These are the marks of a wise man: he censures no one, complains of no one, accuses no one, says nothing of himself, continually observes silence; if he is praised, he smiles at him who commends him; if he is blamed, he does not vindicate himself; he always watches himself, as if an enemy and one laying snares.

2. But it is an indication of a man by no means religious, that any one discourse with less pleasure of divine things; for since from the abundance of the heart the mouth speaketh, it ought to seem only pleasing to a good and spiritual man, whose conversation is in heaven, to discourse of things which appertain to sanctity. But this difficulty of speaking of holy things may proceed from various causes. The first is, little love of God and of divine things. The second, affections and inclinations not yet liberated and purified from earthly dross. The third, scanty reading and meditation and discoursing of spir-

itual subjects, whence it comes to pass that matter is wanting even to one wishing to speak of them. The fourth, human respect, as when any one fears to displease his brethren, or display his piety. The fifth, dread of fatiguing the head with ruin of health. It is to be observed accordingly from what root it proceeds, and that is to be extirpated with the hoe of mortification. But when we talk of good things in a friendly meeting, we must beware, lest our discourse be of delicate and touching things, which contain deep affections, for such speech would be both of little use in time of recreation, and would be little welcome, and might injure the head.

3. Moreover, the examples of Christ our Savior, and of all the Saints, incite us to keep silence strictly; then the consent also of all those who have been renowned for wisdom, for all these were taciturn even to an astonishing degree, and commended this virtue in the highest terms. Next, silence is very good to preserve one's good name, according to that of Proverbs (xvii, 28): "Even a fool, if he will hold his peace, shall be counted wise;" to discharge all the offices of life with greater diligence, to observe the gravity and regularity of the religious state, for the edification of outsiders, for the exercise of virtues. Silence composes the troubled heart, brings tranquility to the conscience, disposes and adapts the mind to receive divine im-

pulses. By silence a holocaust, most acceptable to God, is made of the entire man and of all his faculties, because, by closing the door of the mouth, they are all held within, that they may not come forth and do harm; then, little by little, we acquire freedom, by which we can with indifference either keep silence or speak, as we may judge more expedient. Lastly, loquacity is a sign of folly, as appears in children and women, in whom there is less of reason and judgment. The very brutes even are little prone to give tongue; and the Scripture says (Eccl. xx, 7): "A wise man will hold his peace till he see opportunity."

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§5.—*How the Wicked Tongue of Others is to be Endured.*

1. Having given remedies for vices of the tongue, the mind is to be protected against the venomous bites of others' tongues, and since we cannot correct them, it remains to be shown, at least, by what skill we may bear with them and turn their malice to our advantage. The first stratagem then is to accuse one's self, and to fancy that in a just lawsuit the question is argued with us whether others do us an injury, whether they assail us with reproaches, when we ourselves have previously done the same things to others, and have frequently mangled the character of our brethren. They do us no injury, therefore, but they return in kind, as our Savior

says (Mark, iv, 24): "In what measure you shall mete, it shall be measured to you again." The second stratagem is to submit one's self and promise amendment for the future. It is incredible of what power against a wicked tongue is humility of spirit (Prov. xv, 1): "A mild answer breaketh wrath: but a harsh word stirreth up fury," says Solomon. Thirdly, we ought to have recourse and pray to God, and bewail to him all affronts, as the royal Prophet has taught us (Ps. cviii, 4): "Instead of making me a return of love, they detracted me: but I gave myself to prayer." For prayer is a most efficacious salve for all criminations and wounds of the tongue, for all iniquity of the spiteful. Then it is better to make use of prayer and confession to God, than apology to men.

2. Fourthly, we ought to shape our patience in this matter, after the examples of Christ and the Saints. Was it not cast in the face of Christ our Lord (John, viii, 48): "Thou art a Samaritan, and hast a devil," and "He casteth out devils by Beelzebub the prince of devils?" (Luke, xi, 15). "If they have called the good man of the house Beelzebub, how much more them of his household?" (Matt. x, 25). Let us reflect, that great and holy men of every age and every record of past centuries, were ever scourged with the severe lash of the tongue, and let us in earnest conclude, that it becomes a follower of

Christ to act well and to hear ill. Endurance of unjust detraction is a spiritual martyrdom. Fifthly, let us despise the wounds of tongues. What hail is to roofs, what waves are to rocks, such are insults, such are calumnies, such are detractions, if they happen to a resolute man. He who despises them shall receive no wound. What are others' judgments to us, if we are innocent? Why fear men condemning, if we have God rewarding us? But if we are offenders and accused, whatever of evil may have been found in us is to be amended; and thus profiting by another's malice, we shall take care in future, lest anything deserving censure be found in us. It is just revenge to cause the calumniators to lie. Again, who can justly complain of insults and calumnies, when from endurance of them may arise the means of eternal glory? He who declines the struggle, refuses victory, throws away a crown. He who is unwilling to contend, spurns the reward; he who refuses to suffer, shows that heaven displeases him. Let us, therefore, recognize the words of our Lord (Matt. v, 11): "Blessed are ye," he says, "when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake: be glad and rejoice, for your reward is very great in heaven."

Lastly, we ought to remain dumb, and temper detractions and calumnies with magnanimous silence; otherwise, by refuting them, we shall stir

up a hornet's nest. It is far more glorious to bear an injury by keeping silence, in imitation of Christ, than to surmount it by replying. He who detracts us is a sinner, and wishes us to become like himself. He confesses that we are possessed of virtue, inasmuch as he endeavors to deprive us of it. If we are silent, he considers himself vanquished and made a laughing-stock; if we reply, he thinks himself superior to us, because he finds himself equal. If we keep silence it will be said: this man has reviled that other, and that other has despised him; if we return the insult it will be said: Both have reviled. Both are condemned; neither is held guiltless. Therefore, it is his aim to irritate, that we may say and do like things to him; but it is the duty of a just man to dissemble, to say nothing, to guard the fruit of a good conscience, to trust more in the judgment of the good than in the accuser's insolence; to rest satisfied with the gravity of his own conduct. He who abounds in the conscious possession of good works is not moved by revilings. He who despises feels them not; and he who laments is tortured, as if he felt them. The arms of a just man are these, by yielding to conquer. But the calumny is grave, somebody will say, and by this I shall lose my reputation. By no means. For what is more ridiculous than this reputation which is often greater than the reality, which they, who are the less worthy,

often enjoy the more; which exists not in our possession, but in the mouth and opinion of others? Let us rather seek that good which can make us truly good and glorious, which may be in ourselves, and be numbered among our possessions. In this let us rejoice; the rest are to be despised. Saint Gregory teaches that we ought on some occasions repress detractors, lest, while they disseminate evils about us, our subjects may contemn our preaching; but we must beware, lest instead of gain of souls we seek our own praise.

Chapter XV.—Of Mortification of the Interior Senses.

Interior mortification is more excellent than exterior, both because it has a nobler object, that is, the soul and its powers, and because the exterior ought to proceed from the interior. Mere external austerity can by no means beget true virtues in the soul; nay, we see several mainly devoted to an austere life who are stubborn, proud, unruly, despisers of others. It is the judgment of the Apostle (Tim. iv, 8): that "bodily exercise is profitable to little: but godliness is profitable to all things." The exterior, therefore, is to be joined with the interior, so that both may be the way to solid virtues; and in the practice as well of interior as of exterior, the greatest caution must be used, lest excessive

bodily affliction trench on the powers necessary for divine service, or too great laxity and indulgence render the old man refractory.

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§1.—*Of Mortification of the Interior Sensitive Faculty, which is Called Phantasy or Imagination.*

1. In describing mortification of the interior faculties of the sensitive soul I omit the common sense, for since its office is to perceive and discriminate objects of the external senses, when they are regulated (as has been prescribed above), it necessarily remains free from stain. Accordingly I pass to another power, which is usually called judging or reflective phantasy, sensitive imagination and memory; whether there be several faculties distinct in species and nature, as some philosophers think, or it be one specifically, designated by different names solely from the diversity of its functions, as others will have it. Now this power has been much weakened by sin, and, therefore, is unwilling to be subject to reason, ever giddy, ever inconstant and never remaining in the same state. Like a fugitive slave, who quits home without leave, it hurries away and goes around the entire world before we can become aware of its flight. Like a wild and untamed beast it will neither be governed nor handled by man; talkative, fleeting, intolerant of rest, it longs to know all things, to scrutinize all things. And when we order it to remain quietly

in contemplation of divine things, it is disobedient and resists, because it has been accustomed to roam about freely with the utmost liberty, and admits of no restraint. Therefore, seeing clearly the very vicious habits of this wild beast, we ought to seize and fetter it, so that it may always remain steady in good and holy thoughts, and the door be shut upon it to such as are evil. For though it may not be in our power to be exempt from the assault of bad or idle thoughts, it rests, however, with our free will, by the aid of divine grace, to reject and sever them with persistent courage.

2. But many considerations show the great importance of weighing our thoughts and putting away not only such as are bad, but also those that are idle and superfluous. For a bad and useless thought is the beginning of evil or vain desire, since we only desire what we previously think upon, and it is hard not to extend to desire an evil conceived in the mind, and to confine it to thought alone. From bad or idle thought, likewise, vain and destructive words proceed, as the tongue is the mind's interpreter. Finally, that works proceed from this same thought, he has taught, who said (Matt. xv, 19): "From the heart come forth evil thoughts, murders, adulteries." Therefore, it is not enough for embracing purity of life to avoid bad works, but it is also necessary to shun bad and foolish thoughts.

And although thoughts may seem to belong to the understanding, still I have preferred to attribute their mortification to the phantasy or imagination, because every perception of ours in this mortal life commonly begins from the interior sense, as from that which supplies the thing to be understood, and without the co-operation and service of which the intellect itself does not perform its functions.

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§2.—*Of a Threefold Kind of Thoughts and of Their Renouncement.*

1. The kind of thoughts which ought to be repudiated is threefold. The first kind is that of impure thoughts, which appertain to gluttony, lust, envy, and other vices, and, unless they be quickly put aside, may incite to mortal sin. The second kind is that of idle and unprofitable thoughts, on which an idle man feeds, as on the wind, and roams through the pathless and precipitous regions of this world without any restraint of circumspection. Under this head are classed curious inquiries into hidden things, as well of God as of men, examinations of secret things, and many other incentives of curiosity, which are inducements of various vices. The third kind is that of such things as belong to the necessities of nature, that is to say, thoughts of food, drink, clothing and habitation, and other things, without the aid of which we cannot live,

2. All these thoughts are wont to spring from various causes. The first cause is the instability of the human heart, because it is constantly moved by thought from one thing to another, and cannot be at rest. For as a mill, made to revolve by the waters' force, never ceases from work, and it rests with him who directs it, whether he prefer to grind wheat or barley or cockle, so our mind, driven about through the conflicts of the present life by temptations assailing it from all sides, cannot be free from the ferment of thoughts, but what sorts it ought to receive or provide for itself, the zeal and industry of each shall see to beforehand. Secondly, thoughts arise from our concupiscences, for we mentally review with pleasure the things we desire and love, and occupy ourselves with the thought of them; and things agreeable to the appetite cling to us so forcibly, that we can scarcely free ourselves from the recollection of them. Thirdly, they are wont to proceed from the devil's craft, who is ever intent on defiling us, either with bad and immodest, or at least with vain and idle thoughts. For he can stir up the animal spirits and likenesses of things in our bodily organs, and thus represent vain and hurtful subjects.

3. But the following are the remedies of such thoughts: 1) To ask of God, by incessant prayers, that he may purify our heart from them.

2) Manfully to oppose their beginnings, for the cure is prepared too late when the evil has grown strong, and he is called blessed that shall take and dash his little ones against a rock (Ps. cxxxvi, 9). 3) To manifest them at once to one's spiritual Father, that he may apply to them a suitable remedy. 4) To bear in mind that the Lord God is intimately present with us, and clearly perceives the most hidden things of our heart, and that there is nothing so secret, as not to be open and manifest to his eyes. 5) To be always engaged with good thoughts, that thus the way may be shut against evil ones. 6) But we shall specially withstand thoughts of the first kind if we are mindful of our profession, for it becomes us to oppose them with much indignation and blow them away from us, so that not even the least approach be allowed them; we shall resist these same, also, if we carefully close the doors of the exterior senses, and shun the company of those who may lead us to evil. Thoughts of the second kind are restrained by love of one's own progress, by flying idleness, and by the desire of divine intimacy. For it is most absurd to waste in mere vanity, without any profit, the moments of time allowed for knowing and loving God. In fine, for repressing the third kind it will be useful to consider that we live subject to God's providence, and if he has care of us, we have no reason to be anxious about

necessary things, especially since it is written (Matt. vi, 33): "Seek ye . . . first the kingdom of God, and his justice: and all these things shall be added unto you."

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§ 3.—*Of the Government of the Sensitive Appetite.*

1. There is in us a twofold appetite: one intellective, that is to say, which follows the perception of the understanding, and is called the will; the other sensitive, which the knowledge of the interior sense precedes. And there are numerous differences between these appetites; for, in the first place, the will follows the guidance of reason, and the sensitive appetite the imagination or phantasy. Secondly, the actions of the will are simply free, and those of the sensitive appetite enjoy only a certain obscure and imperfect freedom given, too, from another source, namely, on account of its union with the will, of which liberty the brutes are deficient. Thirdly, the will is an immaterial power residing in the essence of the soul, the appetite is a corporeal faculty inherent in matter. Fourthly, the former is directed as well to individual as to general things, as well to those that are free from matter as to those that are sunk therein, the latter only to individual and material things. Fifthly, the will moves the sensitive appetite according to that of Genesis (iv, 7): "The lust thereof shall

be under thee, and thou shalt have dominion over it." And it moves, through the instrumentality of sensitive knowledge, by commanding the interior sense to take cognizance of those things which can excite this or that affection in the appetite; for example, to think of death for the purpose of rousing fear, or by directly commanding the appetite itself to elicit or withhold an act concerning a proposed object; or by a sort of overflow or redundance, as when, from the vehemence of an act of the will, a cognate motion regarding the same thing redounds in the sensitive appetite, on account of the conjunction and order which these two faculties have with each other. But the appetite does not always obey the will, but frequently resists it, as the Apostle says (Rom. vii, 23): "I see another law in my members, fighting against the law of my mind," by which words the strife of concupiscence and the spirit is indicated.

2. This sensitive appetite is divided into irascible and concupiscible, as into two faculties really distinct; because, as not only an inclination and power to acquire things suitable and to shun what are opposed, but also to resist what are hurtful to them, are inherent in other things of nature subject to destruction; so, in the sensitive part, there must be found a twofold appetitive power: one for attaining what suits, and

avoiding what is hurtful, which is called concupiscible; the other for repelling what is contrary, which is styled irascible. Now, by the concupiscible power we deal with good or evil in the pursuit or avoidance, as far as they are absolutely good or bad; by the irascible power we treat good or evil, as they are respectively hard and difficult to obtain or repulse.

3. Now, all the evils, all the losses of the soul, spring from this twofold appetite; this is the source of all crimes and imperfections, this is the primary cause of our perdition. For this more ignoble part of our soul draws us to earthly things, makes us like to the brutes, and in it original sin mainly shows its strength. Here are battles, here falls, here victories, here crowns. Here, I say, are falls of the weak, victories of the brave, crowns of the conquerors; here, in fine, is the entire warfare and trial of virtue. This is the vineyard in which we ought to labor always; this the garden, which must be cultivated without interruption, in which are noxious plants and ruinous germs that are to be entirely eradicated, in order that new shoots of virtues may be planted. This is the chief work of God's children, to make war on the inordinate affections of this appetite, to govern and restrain them, that they may not wander about like brutes, but be subject to the lawful command of reason, as far as is possible in this life.

§4.—*Of the Passions of the Sensitive Appetite.*

1. Passion is defined to be a movement of the sensitive appetite from the perception of good or evil with some change of the body that is not natural; namely, that passion, by which the appetite is excited from the idea of good or evil conceived by the interior senses, whence follows a change, by which the body suffers something, and according to the nature of the predominating affection is either contracted or expanded. But all passions are to be located in the heart, for every one finds by experience, when any passion is first roused, that he is differently affected at heart. This we recognize when we are in dread, when we are joyful, when we are sad. And from this we infer that the passions do not properly belong to the rational appetite, and that, therefore, love, joy, sadness and other affections of this sort, as they are beheld in the will, cannot be called passions, properly speaking, but from a certain resemblance. We infer, besides, that passions are not judgments and opinions; for example: that fear is not an opinion of imminent evil; for the objects of the passions are good and evil, which do not regard the perceptive power and its acts, such as are opinions and judgments, but the desiderative faculty and its offices.

2. The number of passions is thus proved: Some of the passions regard good or evil simply,

as has been said already, and appertain to the concupiscible appetite; others regard difficult good or evil, and appertain to the irascible. The former are six—three in view of good, and a like number in view of evil. For on occasion of a good object, the love of it is first excited in the concupiscible faculty; but if that object be absent, desire springs up; if present, delectation or joy. In like manner, on occasion of an object in the guise of evil, hatred, the opposite to love, first arises in the concupiscible appetite; but, if the object we hate be absent, aversion, the opposite of desire, immediately arises; if present, sorrow or sadness, the foe of delectation, is produced. But the passions, which regard difficult good or evil, are five: two with respect to good, three with respect to evil. For, if an object which one judges he can obtain be presented under the nature of a difficult good, hope at once comes forth in the irascible faculty; if he think he cannot acquire it, despair comes into being. If the object be present, there is no movement regarding it in the irascible appetite, for what is already possessed has not a ground of difficulty. Difficult evil, likewise, is either present or not; if not, fear or courage springs up; fear, if we dread or shun it; courage, if we approach it. But if it be present, anger arises, by which the mind burns to take revenge and to repel present evil. There are, therefore, eleven passions. Love and ha-

tred, desire and aversion, delight and sadness, hope and despair, fear, courage and anger.

3. All these passions are to be bridled by the spirit of mortification, if we are to make any progress in virtue. For they are like a mist which dims the light of reason; they are shackles and chains holding the soul down to earth, that it may not be able to rise to spiritual things; for, as the Apostle says (1 Cor. ii, 14): "The sensual man perceiveth not these things that are of the Spirit of God." It was an error of the Stoics, by which some of the Greek monks were deceived, that a wise man ought to be impassible and free from any disturbance and affection whatever. But the doctrine of Catholic doctors teaches, that bad passions cannot be entirely subdued while we live here, but that they are to be mortified and recalled to duties of virtue, so that they may not only not hurt, but even be of service, and we may earn praise and a crown by their regulation. And that we shall effect, if we are careful by every endeavor to check them, when they first rise up against virtue; for it is easier to restrain the beginnings of affections than to govern their assault. Their rising then is to be cut off by closing the exterior senses, nor must thought be allowed to dwell on the figure of an object, whence passion may be inflamed and rendered fierce. Again, it is to be borne in mind, that he alone is perfectly free, and truly king,

who rules himself and governs his affections. Lastly, this attention is to commence with the regulation of that affection by which we are more frequently assailed, making particular examination of this matter and employing fervent prayer to God; nor is there to be ever a cessation from practice of this kind, until the defeated enemy learns to obey the command of reason.

§5.—*Of Love and Hatred.*

1. Love holds the primacy among the passions, wherefore, the chief being subdued, the remaining crowd of disorders shall be easily quelled. It is thus defined: Love is a complacence of good; namely, that first impression by which the appetite is affected from the knowledge of some good, while the known good pleases it. Thus more clearly: Love is a certain actual inclination of the appetite towards good, absolutely considered as appropriate. Now, love is twofold: one of friendship, the other of concupiscence. Love of friendship is the tendency of the appetite towards good, considered by itself and as the end; love of concupiscence the tendency towards good, as referred to another, or as applied, or to be applied to another. When, therefore, a person loves another on account of his own advantage, it is called love of concupiscence; but when he loves a thing or person for their own sake, without any personal advantage, it is named love of friendship.

2. The causes of love are many: 1) The goodness of a thing perceived by cognition. But good is manifold, honorable, useful, delightful; having regard to the body, to the soul, and to exterior things. 2) Beauty, which in reality is the same as goodness, adding only this to the reason of good, that from its sight or cognition the appetite is delighted. For beauty is a certain grace or comeliness, which, known by sense or reason, allures and impels more forcibly to love. Hence love is wont chiefly to begin through those senses by which the beauty of things is observed, such as sight and hearing. 3) Resemblance of the lover and the beloved; and a certain sympathy and agreement of minds and habits. 4) Love itself, for love is a magnet of love, and there is no greater incentive to love than to anticipate in loving. 5) Favors, for that mind would be too hard, which, though it will not bestow love, is, nevertheless, unwilling to respond when encouraged by favors. 6) Exterior modesty, nobility, industry, brightness of talent, and other like embellishments of body and mind, move to love. Also the mutual looks of the beautiful enkindle fire in their souls, and what comes forth through the eyes, whether that be light or other sort of fluid, melts and ruins lovers. In the last place may be added natural causes, which can be drawn from the temperament of each person; for those who have thinner

humors, clearer spirits, a warmer heart, more delicate blood, and who are of a gentle and mild nature, are more prone to love.

3. The effects of love are numerous and wonderful. And, indeed, if we speak of false love, which the foolish rabble limits to the body, since it is a defilement of true and most noble love through the abodes of concupiscence, all evils proceed from it. For this love, bordering on madness, clouds reason, disturbs counsels, breaks liberal spirits, and if it takes possession of a man, makes him at one time sad, at another merry, at one time humble, at another elated, at one time drunk, at another fasting, but always querulous, rash, wrathful and turbulent; it jokes, it sports, it pines, it grows pale, it sighs, it weeps, it is submissive, it deceives, it rages, it soothes, it begets hatred of self, hatred of all things, and at length leads to despair. But if there be question of love according to itself, its effects are usually thus enumerated. The first is the assimilation of the lover with the object loved; for the lover is assimilated by affection of the thing loved, and it is proved by experience that those who love endeavor, as far as possible, to conform in all things to the object loved. 2) The union of the lover with the object loved, not only because love is formally union, but because moreover, it joins and links together the lovers' wills, and makes a lover desire to become one

with the object loved, always to long for its presence, to share all goods with it, and open and reveal to it all secrets of the heart. 3) Mutual attachment, by which the lover inseparably clings to the thing loved by understanding and affection, so as continually to think of it, incessantly to meditate on it; hence the proverbs: The soul of the lover is where it loves, rather than where it quickens; The lover lives where he is not, he dies where he is. 4) Ecstasy, which is a sort of forcible carrying of the soul outside its proper and customary state; which occurs when the soul, collecting within itself all its forces, is afterwards borne with all its might towards its beloved, from which it happens that the body may seem deprived of all power of the soul, nay, of its very presence. 5) Zeal, since the lover strives to remove everything that can prevent his possession of the object loved. 6) When the thing loved is absent, love begets in the lover a sadness, which is called melancholy of spirit, rendering the lover's mind anxious, uneasy and dejected, on account of the loved object's absence. The same absence produces a burning and vehement desire of beholding and possessing the thing loved, and this desire is called fervor. 7) If the loved object be present, the heart dilates and opens, as if wishing to receive and embrace it within itself, which effect is named liquefaction. There are, also, other natural and physical

effects, such as lovers being pale, dirty and lean; for while the whole power of the soul is turned towards the object loved, it is insufficient to digest nutriment, whence it follows that the bodily members grow extenuated and pale.

4. Remedies of love are most difficult, for love checked presses the more. But it is requisite, in the first place, to withstand its beginnings; for this affection creeps in so insensibly, that we perceive we love before we consider the wisdom of loving; but if we oppose the commencements by all means, the cure shall be easy. 2) All thought of the loved object is to be avoided, lest the goodness or beauty apparent therein inflame the affection more; but restraint of the eyes is, above all, to be practiced, through which wounds reach the heart, and it is far better to suffer a fall off the feet than by the eyes. 3) For expelling this disease it is useful to discuss and weigh the ills and inconveniences of the loved object, that may lessen its beauty and amiability. 4) The object loved is to be shunned, and, as far as possible, not even admitted to intimacy nor to conversation; for as intercourse cements, so separation dissolves a foolish friendship. This will indeed be bitter at first, but in course of time shall be made sweet, as we can recall the affection itself if we wish. This ailment annoys man so obstinately, that it can be got rid of only by aid of time and by absence; that is, until it

expires from weariness. 5) The mind is to be occupied with other affairs, which produce cares and turn the memory from the object loved, and all indolence is to be shunned. 6) This is a sure safeguard against love's wounds, to listen to nothing of an amatory nature, and to reflect continually how base, how wretched, how fleeting, what a mere nothing is that which is loved. A sense of shame has also cured many, while they grieved to be pointed at with the finger and made the talk of the rabble; while the turpitude of their situation devoid of fruit, full of disgrace and liable to repentance, occurred to their mind. Lastly, it will be of use to consider, that it is in our own power to be cured; then it is necessary to divert love to God, to virtue, to everlasting rewards; that is to say, to those things that are truly amiable, that the good love may drive away the bad, and man's noble mind may be ashamed to wallow in the mire of earth's vile love. We are not told that we must love nothing, for who can live without love? But let us love what is truly good, truly beautiful. Let us love him who made us, who delivered himself up for us, because he hath first loved us. Only good or bad loves make good or bad lives.

5. Hatred is a sort of repugnance or aversion to what is thought evil. And we call evil both the privation itself of good and all that which opposes another, and causes a defect and priva-

tion of good. Now hatred is twofold—of a person and of a thing. Hatred of a person is an act by which we desire evil to any one, merely because his person itself is hostile to us. Hatred of a thing is an act by which we desire evil to anything, not because it harms us, but because of itself it is displeasing to us, and is hateful, as if contrary and inimical to us. The former hatred is named that of enmity, the second of aversion. The lazy, timid and suspicious, who dread harm from every side, easily become subject to this affection. There are even some men born such that they hate all others, who, like ill-omened birds, hold their own gloom also in detestation. The causes of hatreds are the opposite of love's causes, and more poignant than the latter because depraved. The first cause is all evil, either real or apparent. Next unseemliness, imperfection, dissimilitude, natural antipathy. We likewise hate unpleasant, troublesome, offensive things, which produce loathing, which are contrary to us. Even love excites hatred, because we are accustomed to hate whatever is bad for the thing we love. Finally, similitude itself sometimes accidentally causes hatred; that is, when it is an impediment to each of the two resembling one another acquiring the same good. And it is to be observed that not only individuals, but also classes of persons or things are held in hatred; for the entire genus

of robbers, traitors, assassins, evil-doers is hateful to us, and, besides, all kind of turpitude. The effects of hatred are dissensions, quarrels, disputes and alienations of minds. Hatred is repressed by exciting the mind to love through the consideration of some good in that which is hated. And if the object of our hatred be a man, we must remember how great an evil it is to exclude him from our love, who is destined with us to eternal glory, whom God loves and whom all the saints await. Therefore, the mind is to be forced to think and speak well of him, and honor him before others, nor is he to be repulsed from kind conversation, and mutual friendship is to be cultivated by various services; prayer is to be offered for him, and the losses arising from hatred are to be taken into account. Then it is to be applied to those things which truly deserve hatred, such as the hideousness of sin, and even damnation. In fine, we should mentally turn over the precept of our Lord saying (Matt. v, 44): "Love your enemies, do good to them that hate you." But if we are commanded to love our enemies, whom ought we to hate?

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§ 6.—*Of Desire and Aversion.*

1. Desire or concupiscence is an eager longing for good that is absent, and not yet obtained. But some desires are natural, others unnatural.

The natural are those which are in us by nature, such as eagerness for food and drink. The unnatural are those of things which nature of itself does not wish for, but which are desired at the discretion of reason, such as the coveting of honor, glory, science, fame and riches. The former are limited, for nature does not aim at the infinite; wherefore we seek food up to a certain measure, that is, until hunger is allayed. The latter are infinite, for human ambition is confined to no limits. The former are common to brutes and men, the latter are peculiar to man. Desire springs from almost the same causes as love, and has the same effects. Those who are of a warmer temperament desire more eagerly; those of a milder temperament less ardently but more constantly. And they who seek anything very eagerly are strangely tormented until they obtain the thing sought for. Hence sighs, groans, tears, cares, anxieties.

2. The remedies given for love regard this matter too, to which the following may be added: 1) We are to reflect, that the created thing coveted cannot satisfy us; nay, when we have obtained it, that the mind remains no less void and restless than before. 2) Since the desire is for possession, it is folly to desire those things that always fly and pass away. "For the fashion of this world passeth away" (1 Cor. vii, 31). How many things have we before desired, which when

obtained we have immediately despised and found full of trouble? The same shall be the case with that we now covet. 3) We must watch and fear, lest concupiscence deceive us under pretext of necessity or utility. Therefore, it is requisite carefully to note and scrutinize its movements and restrain them. 4) We are often unable to acquire what we wish, because the more powerful snatch it from us; and to allow a desire of that thing, is nothing else but calling in a tormentor to torture and annoy us. But if we are able to obtain it, still only sin, injury of soul, grief and repentance shall result from its acquisition. 5) If what we desire is out of our power, why do we stretch out the soul, that it may be able to reach the desired object? We always follow as in a circular engine, but never overtake. It is better, therefore, to be indifferent, and lop off all desires, otherwise we shall be worried with perpetual torment. Happy is he who is resigned to God, who desires nothing very much, who shapes himself to circumstances, who says, does God wish me to be safe and sound, does he wish me to be sick? does he wish me rich, does he wish me poor? does he wish me to go to Rome, or to remain here? I am prepared for either alternative. If once we shall have said, when shall we go to Rome? all is over with us; for if this our desire be not fulfilled, we shall be wretched. Finally, death and the other calam-

ities of this life are to be kept before our eyes; for he who ever thinks he is about to die, easily despises all things.

3. Aversion is a passion opposite to desire. For it is a desire of fleeing evil not yet present, lest it may become so. It has no special name, and is called aversion or detestation, which name is common to the other passions that are concerned with evil. Still, it differs from them, because in hatred there is displeasure of evil, in sadness presence of evil, in fear detestation of evil with a view to existence now about to be; but aversion absolutely regards absent evil, and retreats from it, that it may not become present. Its causes and effects are the opposite to those of desire, and are well-nigh identical with the causes and effects of hatred. The remedies, which we have sketched above against hatred, are to be applied also to this. Besides, we must remember that we detest many things as adverse and contradictory to our appetite which, because they are beneficial to the spirit, we rather inconsistently loathe. But if we take a bitter draught, because it brings health to the body, why shall we not endure many bitter and disagreeable things contributing to the health of the mind? "The sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us." (Rom. viii, 18.)

§7.—*Of Joy and Sadness.*

1. Joy properly belongs to the will, delight to sense, although the distinction is generally neglected by writers. Gladness also, pleasure and exultation are usually taken for delight, whereas they rather express its effect. We speak of joy or delight, which is a passion of the sensitive appetite, and is thus defined: Complacence of the appetite regarding good, present and already obtained; for though we may be sometimes delighted with past or future goods, still that takes place when we represent them by the imagination as present to us. But some delights are natural, which are of goods appertaining to nature, such as pleasure taken in food and drink; others rational, which are of goods appertaining to reason, as of honor, fame, power, gain, dignity and performance of virtue; others contrary to nature, as when any one from a depraved sense is delighted with eating clay and coals. The causes of joy are: 1) Present good known, and all apprehended together. For pleasure springs from acquired union with appropriate good. 2) The operation, whether that by which we arrive at suitable good, or that by which we perceive the acquisition itself of good. 3) Variety, for we are covetous of many things, and are, therefore, delighted with manifold succession of things. 4) The recollection of past labor, for the greater

the evils we have escaped the more delightful the security we afterwards enjoy. 5) Memory and hope, for by memory past goods are possessed, and become as if present; and future goods by hope.

2. The first effect of joy is an expansion of the heart and bowels and diffusion of blood to the outer parts. 2) Agreeableness and exultation, with a certain movement of the body and members. 3) Laughter, which is excited by the spreading of the vital spirits. 4) Health of body from cheerfulness, if the delight be moderate, otherwise it hurts if too profuse. 5) Thirst or desire, and it causes that as well on the part of its object, when it does not satisfy the appetite, as is usual with corporal delights; as on the part of the operation, if the operation be imperfect, such as is delight of God imperfectly known in this life, which excites a desire of knowing him more perfectly in heaven. 6) Disgust, which is an effect of corporal delights, as when a person has eaten too much. 7) Perfection of operation, both because delight is a good superadded to operation, and because the agent, while he is delighted in his action, applies himself to it more ardently, and performs it more carefully. But, on the other hand, delight regarding one operation blunts and lessens another, as the delights of the body impede the operations of the mind.

3. The remedies by which delight is repressed are several: 1) Earthly pleasures pass away and flee from us, and a brief and inconstant and instantaneously vanishing delight begets protracted sorrows, continual annoyances and infamy, and often eternal torments. 2) It is highly unbecoming a christian man, who professes to pursue everlasting and celestial goods, in the midst of so many dangers of mind and body, so many causes of most just regret, to rejoice after the manner of fools, and to be transported with laughter and apply his mind to perishable things. 3) Christ our Lord, the best judge of things, calls blessed not those who laugh, but who shed tears of devotion and compunction: "Blessed are they that mourn: for they shall be comforted" (Matt. v, 5). 4) Vain gladness, unless it be curbed, dissipates the mind, renders persons light, careless and talkative, eager for exterior pleasures without any relish for the divine. 5) Even in lawful delights themselves, and in relaxations of mind from time to time indispensable, certain vices are to be avoided; namely, lest great loss of time take place in them; lest the mind be so dissipated with immoderate joy that it begins to shudder at labors, and betakes itself to them reluctantly; lest the imprinted images of vain things be fixed in the mind, by which both devotion grows cool and the soul is distracted with troublesome thoughts. 6) According to the Apostle (Philip,

iv, 4) we ought so rejoice in the Lord, that our modesty may be known to all men; that we may temper joy of soul, lest it break forth too immoderately in bursts of laughter, exclamations, unbecoming motions, which are indications of levity and stumbling-blocks to our neighbors. 7) We should see attentively that joy itself be not the end of our joy, nor any earthly advantage, but, raising the mind to God, let all our mirth be referred to his glory, as the holy Prophet admonishes (Ps. xxxi, 11): "Be glad in the Lord, and rejoice ye just." 8) Decency of person, age and rank is to be observed; and gladness is to be so moderated, that we may be able with freedom to pass from joy to grief, if necessary. 9) If the soul pluck out joy from temporal and transitory things, it acquires liberty of spirit, calmness of reason, peaceful confidence in God and tranquility of mind; moreover, it secures greater joy and consolation in creatures by being attached to them in no quality; for attachment is a sort of solicitude, which, like a noose, fetters and galls the spirit. 10) True joy springs only from a consciousness of virtues. No one can rejoice, except the just, brave and temperate man. He who is glad of the best part of himself, truly rejoices. Let us set this joy in opposition to noxious pleasure, for the sweetness of celestial things being once tasted, all earthly joy shall become silly.

4. Grief or sadness is a passion, by which the sensitive appetite, with a sort of disturbance and restlessness, execrates evil already present, either in reality or according to the conception of it. The division of sadness is manifold: Firstly, it is divided into that which follows sensitive apprehension, such as the brutes can have; and into that which follows man's imagination, having connection with reason, which accordingly is proper to man, and is specially named sadness. Secondly, it is divided into interior and exterior. The interior is that which occurs at the mere apprehension of the imagination; the exterior, which is caused from evil connected with the body and apprehended by exterior sense. Thirdly, sadness, which is proper to man, is subdivided into various *quasi* species. The first is compassion, which is sadness at another's ill regarded as one's own. 2) Envy, sadness at another's good, as far as it is thought to be evil to us. 3) Nemesis, sadness at another's temporal good, of which we judge him unworthy. 4) Rivalry, because another has obtained a good coveted by us. 5) Jealousy, because another enjoys a thing desired by us. 6) Repentance of past evil. 7) Sloth, which so molests as to prevent even the use of the members. 8) Anxiety, or perplexity so pressing that there seems to be no escape. 9) Impatience, sadness of mind, intolerant of any labor and worry.

5. The first cause of sadness is evil known to be contiguous or present. 2) Loss of a good possessed and desired; whence we are wont to be dejected at the termination of banquets, pastimes and shows. 3) Delaying of a thing loved and wished for (Prov. xiii, 12): for "hope that is deferred afflicteth the soul." 4) Not to be able to overcome the power which impedes the acquisition or enjoyment of a good desired. 5) Anger that is not satisfied, that is, when vengeance cannot be taken. 6) Recollection of evil committed. 7) Despair, when no means appear for obtaining the thing hoped for. 8) Natural temperament of the body, for those who abound in melancholic humor are more prone to sadness, and what are wont to beget melancholy, as studies, vigils, pains and certain nutriments, produce sadness likewise. 9) In fine, sadness itself is its own cause, for the more we are dejected the more of melancholic humor we accumulate, and are thus made more disposed to sadness.

6. The effects of sadness are various, for, firstly, if it be immoderate, it impedes all operation, especially of the understanding and reason. 2) Above all other passions it brings great harm to the body, because it obstructs the natural extension of the blood and spirits, and induces sloth and heaviness. 3) It ingulfs and weighs down the mind, and deprives it of the power of learning, and is an obstacle to all goods. 4) It in-

duces sleep, makes fond of dark places, hateful of the common resort of men, and produces grief and tears, sighs and groans, a slow gait, paleness of countenance and drooping of the head. 5) Finally, sadness is accompanied by mourning, which is a doleful sadness: by misery, which is a toilsome and protracted sadness; by grief, which tortures and racks; by lamentation, which is with wailing; by solicitude, which is with thought; by vexation, which is permanent sadness; by anguish, which is with bodily trouble; by despair, which is without any expectation of a better issue. The Wiseman rightly says (Prov. xxv, 20): "As a moth doth by a garment, and a worm by the wood: so the sadness of a man consumeth the heart."

7. We should therefore obey the Holy Ghost, saying (Eccl. xxx, 24, 25): "Drive away sadness far from thee. For sadness hath killed many, and there is no profit in it." And, *first*, let us consider that the efficient cause of sadness is not so much the evil itself that presses, as our opinion and estimation of it; to which opinion, since it is in our power, it is not very difficult to apply a cure; for it is folly to be troubled, not by things, but by opinions of things, to dread the spectres of evils, and torment one's self with the idea of evil. That no one is injured except by himself, is the opinion of all the wise, confirmed by experience. *Secondly*, it will aid in expelling

sadness to study beforehand any evils that can occur, that if they happen they may find us prepared; for darts foreseen strike with less effect. 3) If anything contrary happen, it is to be accepted, not as evil, but as an occasion of exercising patience, magnanimity, and other splendid virtues, and as a means of winning divine favor. 4) As far as possible, thought is to be turned away from a present grievance and pressing evil and diverted to those goods which one already possesses, or hopes to obtain. Then it must be borne in mind, that what befalls is human, and therefore more tolerable than what others may have suffered and now endure. 5) The reflection, also, that he who yields to sadness does not thereby diminish or remove the evil, but miserably impairs himself and augments the disease, is most effectual in consoling. 6) It is necessary to call to mind past liberation from similar evil, that hope may be roused of escaping from the present calamity, and it may thus be more lightly endured. Lastly, all those things, on the whole, mitigate sadness, which bring delight lawful in the sight of God, such as music, sleep, bathing, comfort of friends, and likewise contemplation of truth, especially of divine things. Shedding of tears also lessens grief, because, since it is a proper action for a man in affliction, it brings some delight. But these remedies are adapted to hurtful sadness, for there is a certain

other sadness according to God, which has a salutary effect, namely, that which is begotten on account of sins, or of small progress in the pursuit of virtues, or of deferred hope of seeing God according to that of the Psalmist (cxix, 5): "Wo is me, that my sojourning is prolonged."

§8.—*Of Hope and Despair.*

1. Hope is a passion of the soul in the irascible appetite concerning future good, arduous or difficult, still possible to be obtained. Its causes are nearly the same, as those of love and desire. Others are: 1) All those things which render us capable of acquiring difficult goods, such as riches, strength, talent, industry, favors of princes. 2) Ignorance and inadvertence of difficulties, wherefore youths have the highest hope. 3) Experience, since it has been ascertained in practice, that difficulties can be surmounted. Its effects are longanimity in waiting, patience in enduring, courage in undertaking, alacrity in performing. But hope is light, obscure, blind, doubtful, slender, uncertain, and as some one has said, a dream of those awake. The other effects of hope are the same, too, as those of desire. As a remedy for hope is first to be taken into account the vanity of things which we hope for (Eccl. xxxiv, 1): "The hopes of a man that is void of understanding are vain and deceitful," says the Wiseman. 2) The examples of those

who, deceived by vain hope, have miserably perished, are to be thought over. 3) It is necessary to turn hope to celestial and true goods and labor for their acquisition, that empty hope may vanish. All hope and confidence are to be placed in God, without whose favor no difficulty can be overcome. 5) Finally, contempt of the world and despising of earthly things shall be profitable, for no person hopes for what he despises, but is the more struck with fear, lest the thing despised may ever happen to him. This passion presupposes desire, and is divided into rational and irrational, as we have before explained of joy.

2. Despair is opposed to hope, and is a passion of the soul in the irascible appetite regarding difficult good, which cannot be had, that is, when the appetite, as if overcome by the difficulty of attaining a good, retreats from it viewed as impossible. Its causes are defect of powers, talent and industry, inactivity, pusillanimity, despondency of mind, excessive apprehension of difficulties, too great and faulty distrust of one's self and similar others. It has the most injurious effects, for it casts down the spirit to everything most vile, produces sadness and torpor of mind, and numerous suspicions, also impatience, sloth, aversion to labor and bodily illness; it even causes hatred of life, when it is very oppressive, and prevails on some depraved persons to lay

violent hands on themselves. It is overcome by rousing the mind with the example of those, who even in very severe straits have courageously surmounted every difficulty. Then it is necessary to urge one's self to attempt more arduous things, by reflecting, that what seems difficult in a thing is often not difficult, if the false notion of it be renounced. Finally, a beginning must be made, for God assists those who make an effort, and therefore confidence is to be stimulated by consideration of the divine power and goodness.

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§9.—*Of Fear, Courage and Anger.*

1. Fear is a passion of the soul regarding future evil, arduous, or difficult, which may however be resisted. For fear has attached to it some hope, though small, of escaping that evil which impends. It is divided into various species, the first of which is called sluggishness, which is a fear of labor exceeding one's powers, by which he is held back from the work. The second is shame, which is fear of the loss of reputation on account of some base deed of the past. 3) Bashfulness, fear of committing some baseness, that may attach infamy to its author. 4) Astonishment, dread of a great evil, the result of which cannot be discovered. 5) Amazement, dread of evil, which on account of novelty and inexperience may seem enormous. 6) Terror, dread inspired by another on account of a threat

of evil. 7) Agony, fear of evil, which the person in dread himself can in no wise oppose. But the first cause of fear is future evil, which can with difficulty be avoided, and it heightens fear, if it be sudden, because it deprives reason of deliberation; if unknown, because it is thus thought greater than it may be in reality; if close by, because it threatens more fiercely. Secondly, fear arises from love, for there is no other cause to dread, except that we fear either obtaining the object loved, or are alarmed about losing it already obtained. Thirdly, want of power to avert or endure evil causes fear; wherefore he is less timid, who is possessed of riches, strength, a multitude of friends and power to oppose evils. There are also other physical causes derived from the contrariety of things and natural temperament; for those, who are of a colder constitution, are more fearful, and the sheep fears the wolf by nature's instinct.

2. The effects of fear are many: 1) Contraction of the spirits and blood to the innermost parts of the breast; for terrified nature collects all its forces, as it were, into the citadel. 2) Paleness in the face and cold in the extremities, because heat has retired to the interior parts together with the blood. 3) If the fear be violent, trembling will follow, such as happens to those in fever, and agitation, so that one can scarcely survive. 4) Hence follow the standing erect of the hair,

then stupefaction and consternation, from which sometimes loss of breath and death may arise, because the natural heat of the heart is suddenly smothered, from too much blood collecting to the interior parts. 5) Fear begets suspicions, disturbs the mind, confuses the thoughts, hence persons struck with fear are deprived of counsel and wisdom. 6) From fear the voice trembles, the tongue stammers, the teeth chatter, the bowels are relaxed, the hair bristles; and if the fear be great and sudden, grayness of hair is caused, because by withdrawal of the spirits and heat, that moisture, which is the hairs' nutriment, is destroyed. But when fear is moderate, and does not affect the mind with excessive disquiet, it has this effect, that it renders reason more keen to devise measures and take counsel on account of the solicitude it brings. But we heal fear by all the remedies with which we cure love, desire and sadness; for he who neither loves nor desires a certain good, fears not its loss; and he who feels not an evil present, dreads it not to happen. In the next place, the thought of the eminent men, who remained fearless in like circumstances, nor swerved from virtue on account of impending evil, has great efficacy in allaying fear. It is profitable, too, to think, that the evil we dread either is not an evil, or not a great evil, or is not to occur. For we have often feared some things that were very far from us. But

supposing it be a great evil and likely to happen; still it is not becoming to be tormented before the time; sufficient for the day is the evil thereof. In fine, the most effectual remedy of fear is true charity, by which one may love God and feel that he is beloved by him; for "if God be for us, who is against us?" (Rom. viii, 31); likewise unconquerable reliance on God the most powerful protector, because (Ps. cxxiv, 1): "They that trust in the Lord, as mount Sion shall not be moved for ever;" and they shall say with the Prophet (Ibid. xvii, 30): "Through my God I shall go over a wall."

3. Courage is a passion, arduous in pursuit of evil, that is, consisting in approaching dangers, for it approaches danger in order to overcome it. The cause of courage is hope, and all those things that excite hope and desire; for, because we hope to overcome a difficult evil and impending danger, we boldly follow it up. Anger, too, causes courage, both because it excites heat about the heart, and because it moves the appetite to means of vengeance. The expectation of obtaining greater good and undergoing less danger strengthens the same, then the hope of approaching aid, and, lastly, the natural temperament of the body. The inebriated and youths are also more courageous, because in these the estimation of impending evil is small; those, too, who abound in all things, because they believe they

can surmount all evils. But the effects of courage are the attainment of the wished-for good; next, a good opinion of one's self, if an affair succeed well; and if it attain not the desired end, indignation, anger, discomfiture and disasters. God's justice, which severely chastises the wicked and strongly opposes their efforts, bridles courage for evil. Discreet humility and humble discretion restrain in the just their courage for what is above their strength, that, considering they can do nothing without God, they may attempt those things only in which they shall have God as helper. Those who rely too much on themselves, find, at last, how slender are human powers without God's assistance, from whom all our sufficiency, all our strength proceeds.

4. Anger is a passion in the irascible appetite concerning present evil, inasmuch as it is to be repelled with some difficulty. It is divided into three species: gall, rage and frenzy. Gall is anger suddenly taking fire. Rage is abiding and protracted anger. Frenzy is anger never subsiding until vengeance is taken. Anger springs from sadness, because present evil excites it. It springs from temperament, because the bilious are more prone to it. Lastly, it springs from hardships and injuries inflicted, and from all those things that show contempt and neglect, because since man covets his own excellence

above all, he is exceedingly angry with those by whom he thinks himself despised. The effects of anger are these: 1) Delight on account of revenge, which is deemed a sort of good, as far as it removes the injury done, whether the revenge itself be really present, or only by hope and imagination. 2) Warmth of blood about the heart, and its diffusion and that of the spirits which, like auxiliary forces, offer themselves to take revenge. 3) Anger, more than other passions, impedes the use of reason, because more than the others it disturbs the organs of interior operations, whence it happens that the incensed commit some excesses which they afterwards would not have done. 4) Anger sometimes induces speech, sometimes silence. Speech is induced by warmth of heart; silence, when the commotion of anger is so great as to impede the tongue's movement. 5) Anger is fiery, gall-like, furious and violent, through which the eyes glow, the voice trembles, the tongue stammers, the face is lit up with a suffused blush, and soon grows pale. Lastly, from anger spring hatreds, disputes, altercations, animosities, wars, slaughters, contentions, and countless other calamities.

5. To avert others' anger against us it is necessary, in the first place, to tolerate anger and not to resist an angry man, lest he be more incensed, as a flame is augmented the more by fan-

ning; in the next place is to be removed suspicion of contempt, which is the chief cause of anger, and that by acknowledgment of the fault and deprecation of it in humble and subdued language. But the manner of repressing anger in ourselves has already been given above, when we treated of the capital vices. Now I say, briefly, that the following are the most effectual remedies against anger: To attempt nothing in word or deed when we are roused by anger, but to remain quiet until that heat subsides of itself; to put aside or lessen our opinion of the supposed injury; to reflect that some time later we are likely to think otherwise of the injury, than we do at present, and, therefore, that we should do now what we shall do soon after; to represent to ourselves the misery of him, from whom we suffer an injury; for he is very wretched who acts ill, but nobody is incensed against a wretch; finally, to reckon the inconveniences, which shall follow in a much higher degree, if we wish to avenge the injury.

Chapter XVI.—Of the Mortification of Self-love.

The old man drawing his origin from the corrupt seed of sinful Adam, which is the fuel of sin—concupiscence—transmitted by a certain law of inheritance to all his posterity, if he be con-

sidered as a sort of tree, has for roots self-love, for trunk propensity to evils, for branches disorders, for leaves vicious habits, in fine, for fruits works, words and thoughts, which are at variance with the divine law. Lest then the branches of his passions pruned with the sword of mortification sprout again, and break forth into leaves and fruits, it is necessary to lay the axe to the root of the tree, and pluck up and entirely extirpate all its fibres. Now self-love is twofold, one right and good, which is the rule of fraternal charity, as it is written (Matt. xix, 19): "Thou shalt love thy neighbor as thyself," that is, when we love ourselves for sake of God and eternal life; the other deformed and most wicked, when man sets himself up as his own idol and desires to enjoy himself as his last end, casting down God himself from the highest excellence, that he may pander to his own conveniences. This is the inordinate love, of which there is question now, the source and origin of all evils, directly at variance with charity, of which the character is not to seek its own. The sum and highest degree of all mortification consists in complete abnegation of this; for all improvement of the soul is vain and imperfect, unless it be enhanced by renouncement of self-love.

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§ 1.—*How Pernicious Self-love Is.*

1. No ailment is more severe than self-love, no plague more detestable, no poison more de-

structive. It feeds on the interior powers of the soul, obscures the light of reason, allures to all vices, is the cause of all evils. He who nurtures this venom within his vitals is displeasing to himself, and driven from his normal state of mind by deceptive tricks, as it were, roams about inconstant, and repeatedly changing business, pursuits and pleasures, never finds rest; through senselessness he understands not salutary admonitions, pines away with continual cares, odious to all, intolerable to himself; with sacrilegious perversity he diverts right intention from God to himself, and though deceived by a miserable error he may seem to himself to do things for God, still, in reality he regards only himself, seeks only himself, and in a manner disputes with God himself for the supremacy of end. But if once this love shall have obtained from a man that it be the end of his pursuits and actions, it is rendered infinite, immense, insatiable. For as, if one were to seek bodily health as an end, he would desire it the greatest possible; so he who seeks nothing else but himself and his own advantage, is ever more greedy of that, and may be said to resemble fire, which never says enough, for nothing is enough for his insatiable greed. But he who desires health and other temporal goods, that he may use them for the service of God, makes an end of desiring them, content with what suffices and is suited for the end in view.

2. Since this love is lawless and contrary to reason, it incites with wild impetuosity to the pursuit of those things to which it is inclined, so that no account is taken either of life, or riches, or fame, or reputation, or eternal life; it fears no loss, temporal or eternal, that it may satisfy its covetousness, because in truth the human heart can judge nothing good or bad, except that which self-love imprints on it. Hence there arises in a man loving himself such inconstancy, that he knows not either what to wish or what to do; for as that disease, which physicians call oppilation, obstructs the passage of food, and produces divers other diseases, and the most different from each other, so self-love shuts up the approach to perfection, and leads into vices entirely opposed to one another, now raising a man up into rash confidence, now casting him down into despair, now filling him with vain gladness, now wasting him away with grief. It makes the soul like to an untamed and headlong steed, since it suffers no restraints, and runs wildly with the utmost freedom whithersoever the impulse drives it; likewise to a ship tossed by the waves and storms; for it is driven hither and thither by the movements of its disorders and desires as if by the force of winds, and is often dashed against rocks, and perishes in lamentable shipwreck. It is the decision of Christ our Lord that self-love is a true death of man, for he says (John, xii, 25): "He that loveth his life shall lose it."

3. Self-love is, likewise, of a nature so depraved and penetrating that it mingles not only with things of earth, but also with those of heaven. For how many are there who are apparently occupied with pious affairs in a spirit very foreign to them? How many, satisfied with the exterior semblance of sanctity, while by base pretence they strive to catch only popular favor, are dragged to destruction? Those infected with this poison taint spiritual joys themselves, if they ever taste any; for in spiritual exercises they do not serve, as they ought, the divine glory alone, but their own will, their own convenience and profit, seeking themselves, not God. Finally, this bane dares to corrupt sacred things themselves, intrudes on the use of the Sacraments, the occupation of prayer and meditation, and every action of higher perfection. Not a few pray, no doubt, cultivate virtues and frequent the Sacraments, either on account of the sole tender, idle, slothful relish, or to gain the reputation of sanctity; or that they may share in certain singular lights and gentle pleasures; or that they may veil and cover some interior vice by that outward appearance. Since, therefore, this love is so deadly, the Lord has not only forbidden it, but even commanded its opposite, hatred, saying (Luke, xiv, 26): "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters,

yea, and his own life also, he cannot be my disciple;" and (John, xii, 25): "He that hateth his life in this world keepeth it unto life eternal."

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§2.—*Of the Acts and Excesses of Self-love.*

1. Though all sins and imperfections may proceed from self-love, nevertheless it is necessary to describe separately and include under certain heads some special acts and excesses of this vice, that we may the more easily make war on this cruel beast, and overcome and subdue it. But these and others of a like nature are the acts of self-love: 1) To think one's natural and supernatural gifts worthy of all esteem; to take self-complacence in all things, to diminish one's defects, to magnify one's labors and seek praise from all things. 2) To wish for love, fear and praise from men, not for God's sake, but for one's own, from which desire spring complaints, anger, and murmurs against those who do not love, commend and reverence. 3) To fear being despised and made light of, and on that account to be dejected and sad, and to dread the deceitful opinions of foolish men. 4) To be ashamed of any defects arising from nature, or infirmity, or weakness, such as deformity, mutilation, being tongue-tied, meanness of origin, poverty of raiment. 5) To conceal vices, faults and imperfections, for the purpose of gaining the name of virtue and holiness. 6) To perform

with great care works which men are to see, but to show carelessness about those which God alone is to behold. 7) To omit many good works, because harm or confusion before men is feared. 8) To be devoted with inordinate love to whatever concerns one's self, particularly to relatives and kinsmen, and frequently to brag of and extol one's self for their nobility, riches or mental endowments. 9) To love one's own works excessively, and to be so wedded to private prayers and other devotional exercises, as to neglect and omit on their account works of charity, mercy and obedience. 10) To cloud others' virtues and neighbors' gifts, lest any other may be preferred to one's self.

2. But there are six classes of goods, which each can wish for himself through private or self-love. The first is life and health, by love of which inconveniences are avoided, and many works contributing to perfection are omitted. The second, pleasures, by shunning labors and whatever is disagreeable to the senses. The third, honors, dignities, superiority and glory; when a person thinks himself worthy of such things, and covets and solicits them, and, on the other hand, avoids and hates abjection. The fourth, liberty and license and full power over one's self and one's actions, from which it happens that one is averse to submission to the will and authority of any person, but wishes to do all things according

to his own whim. Fifth, power, riches and external goods, which are coveted as means to acquire other goods. In the sixth place are connections by blood, affinity and friendship, for whom we desire and seek, just as for ourselves, the goods we have mentioned. If any one shall have perfectly renounced the love of all these, he is to be considered as having utterly extirpated self-love from himself. But we must treat singly of these goods and of their renunciation

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§3.—*Of Regulating the Love of Life and Health.*

1. It is altogether necessary to put away from us excessive love of health and life, for the highest perfection of virtue, to the pursuit of which we have devoted ourselves, demands that we be, I will not say not lovers of life, but like to a corpse, and be easily turned in whatever direction either necessity or charity, or the will of superiors may incline us. Wherefore, we ought to fight against this love chiefly with two weapons: The first is, that we never follow or do anything merely from eagerness for life or health. The second is, that we indeed take care of health, as christian and natural law requires, still with such moderation, that from love of life we suffer not our soul to be stained with any, even the slightest blemish, and that we omit no works of virtue for that reason. But these vices in particular are to be avoided: 1) to promise one's self long life and

to acquire earthly advantages for many years; 2) to dread the remembrance of death; 3) to observe with too great superstition some special times, and kinds of food and medicines for preserving health; 4) to fear and shun all, even the slightest dangers of sickness and all toil; 5) to be of a too faint and low spirit in time of illness.

2. This, our life, is little deserving of love, whereas it is frail, brief and uncertain and common to us with the brutes; that life is rather to be loved, which follows from grace and virtue, by which we in some measure rise to the divine being, and are conducted to a life far better. God has set limits to the life of the body, "which cannot be passed" (Job, xiv, 5), spiritual life is everlasting. But if we are led by zeal for life, let us transfer all care to the acquisition of this endless life; and if we fear death, let us dread the worst death of sin and hell. And since we cannot by our own zeal prolong life beyond the bounds fixed by God, anxiety is to be cast on his most kind providence, and we must believe that he will grant us unimpaired life as long as he knows it to be expedient for his glory and our own and our neighbors' salvation.

3. From what has been said may be inferred the method of mortifying this love, which consists in the following precepts: A man ought to be indifferent to life and death, to good and bad health. He should be always submissive to divine

Providence, without any anxiety of the future, with a mind quite ready for death, if God so command. Diseases are to be accepted from the hand of God as heavenly gifts and exercises of virtues. Spiritual life is to be preferred to corporal in all things. Finally, in the manner itself of living, care is to be taken that reason may always rule, that all delicacies and superfluities be excluded, that no annoyance be avoided from love of life, when it is to be borne by the rule of prudence and charity. And life is to be so ordered, with the mind ever raised towards eternity, that we can truly say with the Apostle (Gal. ii, 20): "And I live, now not I: but Christ liveth in me."

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§4. — *Of the Government of Love Towards Kinsmen, Friends and Country.*

1. It is the saying of Christ (Luke, xiv, 26): "He who hates not his father and mother, cannot be my disciple." And the Holy Ghost cries out by the mouth of the Prophet (Ps. xliv, 11): "Hearken, O daughter, and see, and incline thy ear: and forget thy people, and thy father's house;" by which words we are taught, that we ought to be foreign in affection from those whom we have once left. For, firstly, it is unbecoming a Religious of nobility of spirit, since he professes that he, publicly dead to the world, lives for Christ alone, still privately to cherish secular life, gladly to speak and hear of his friends, to

send and receive letters, to be anxious about their affairs, to be overjoyed at their prosperity, to be grieved at their adversity. Secondly, since God has conferred on us much more and greater benefits than any of those united to us either by blood or friendship, it is just that we love God and Christ as our parents, brethren and friends, that what he himself has said may be verified: "Whosoever shall do the will of my Father, that is in heaven; he is my brother, and sister, and mother" (Matt. xii, 50). Thirdly, friendships and acquaintances, that spring from mere natural affection and similarity of dispositions, wean the heart from pursuits of divine things, and waste its powers; they beget a certain over-intimacy on both sides, not without danger of injuring the reputation of others, bring various cares, jealousies and anxieties, and, lastly, are often bad example to others, and give them offence.

2. But as regards the practice of governing this love, *firstly*, it is laudable to put away all remembrance of kindred, friends and country, and advantages that are derived from them; and all hope of any good, that can be expected from them, is to be given up, placing confidence in God alone. *Secondly*, intercourse with them, either personal or by letter, is to be abandoned, unless well-ordered charity demand otherwise; and it must be remarked, that our love towards our relations is in this only, that we may wish

them heavenly goods and holiness of life; but that we be affected, just as if they nowhere existed. The celebrated examples of Saints Alexius and John Calibyte are on record in this matter, and of others, too, who burned heaps of letters received from relatives, lest they should become to them a nursery of useless cares. *Thirdly*, very rarely, and never if possible, should there be discourse about them; neither ought we to boast of their nobility, power and achievements; nor grieve or blush for things the reverse of these. But if at any time parents or others belonging to us fall into misfortune and need our service, then the snares of the devil are to be chiefly guarded against, and the decision of prudent men, superiors especially, is to be followed.

3. That love towards spiritual brethren may be also more sincere, human causes of talent, nobility, pleasing conversation are to be separated from it, and those only sought which consist in piety and holiness; care must be taken, that intercourse, conferences and all the services that are wont to arise from friendship, proceed from this love of mutual perfection. And if any earthly cause lead us to the intimacy of one, rather than of another, that affection is to be curbed; and, on the other hand, when we are not very well disposed towards some one, because he differs from our character and manners, love is to be directed towards him in particular.

§ 5.—*Of Governing Self-love in all Created Goods.*

1. Since one, that does not renounce all things, cannot be numbered among the followers of Christ, reason demands, that content with the sole use of necessary things, we turn our affection to imperishable goods, considering the vileness, emptiness and deformity of earthly things. For who is so blind as not to see, that life everlasting and blessed is to be preferred to this wretched and transitory existence? that its most perfect delights excel the gross pleasures of this exile? that the liberty of the children of God is found much more excellent than is the liberty of the sons of men, which can be justly called slavery? What is the society of friends, what the glory, what the riches of this world, if they be compared with the most happy society of the Saints, with the dignity and wealth of our celestial country? Therefore, judging all these fleeting things as dung, let us love those goods alone, which Christ has purchased for us with his blood, and which can make us blessed.

2. From what men do for the sake of perishable goods we ought to understand what we have to do in order to acquire goods everlasting. For if they, with uncertain and deceitful hope of obtaining more abundantly some good, which they highly prize, gladly bear the privation of these same goods for some time, as they who endure

dishonor and ignominy, that they may attain to nobility and honor; and those who suffer many grievances for a long time, that they may enjoy a certain pleasure; and those who make large expenditure with the hope of great gain, how much more ought we, resting on the surest hope, be prepared for sake of the most excellent and agreeable goods of the next life to relinquish both in spirit and in reality all goods whatever of the present life? We should, therefore, resolve with divine grace to root out all love towards transitory things, by surrendering to divine Providence our spirit free from every affection, and prepared for all contingencies, that it may entirely dispose of us after its eternal good-will. But when there shall be an occasion of exercising this indifference, we shall study most carefully to reduce it to practice; when, for instance, God either of himself or through others shall withdraw something pleasing from us, and shall command what seems grievous; or when we shall be affected with some disease or trouble; and when anything without our fault shall have to be suffered from others. For we shall rejoice in these things, just as if we had found a great treasure.

3. Finally, that self-love may be entirely eradicated from one's heart, the following rules shall be of great help, if they be exactly observed. Truly to despise self, and to confess

sincerely that one is not a singular man endowed with any eminent gift, but one of many thousands inferior to countless others in knowledge and virtues. Not to wish to be singularly loved or feared by men, or to be treated with praise and reverence; nay, rather to wish to be despised, and to dread no confusion before men, and to esteem one's self most deserving of all infamy. Not to hide our own defects, yea, if no scandal or loss can arise from it, even to reveal these faults, after the example of Saint Augustin, who consigned to public writings the follies and delinquencies of his youth. To be troubled with no concern to please, no anxiety about displeasing men; for a servant looks only to his master, desires to please him, fears to cause him annoyance; and we are the servants of God, and ought to have him alone in view. To make perpetual war on the body, to chastise the flesh, and restrain all the senses even from lawful pleasures. To love nothing, to have nothing that may be contrary to poverty, and to be content with mere necessaries. Not to seek honors and dignities, and, if possible, prudently to avoid them when offered. To keep the heart free from all bitterness, and filled with heavenly sweetness even in cases of failure. So to undertake pious occupations, and to be so inclined towards devout exercises, that the spirit of liberty may be always present to change, interrupt

or entirely omit them. For things undertaken for charity ought to obey, not govern charity. And pious works then govern charity, when we still adhere to them in contradiction of obedience, when we are alert in practices of our own choosing, and are found slow and morose in those imposed by obedience, although they may be more useful and more pleasing to God. It will be useful, also, for gaining victory over this baneful love, if we so distrust our own powers that we may still rely on God most assuredly assisting us to conquer, praying to him continually that he may liberate us from our own, and make us worthy of his divine love; if by actual intention we refer all things to God, and in all seek his good pleasure. For it shall thus come about, that loving our creator we may root out self-love from us, and with the aid of God's grace destroy a most dangerous enemy.

Chapter XVII.—Of Mortifying the Powers of the Rational Soul.

The rational soul has three faculties: understanding, memory and will. Understanding is given it in order to know God; memory, to repose in him; will, to love him. But through sin reason has become blind, the will corrupt, and memory fickle and roving. Very often reason accepts false for true, the will chooses evil for good, memory occupies itself with things from

which it is ever made restless. Interior denial, then, must be attended to, in order that the inner man may be renewed, who has been created to God's image and likeness.

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§1.—*Of Abnegation of the Understanding and Memory.*

1. Through Adam's sin the understanding was weakened by a twofold wound, ignorance and blindness, from which man errs in the notion of truth, and knows not what ought to be done or avoided. And, first, we have to state how it is to be governed in ascertaining truth, afterwards we shall treat of its application in real transactions. First of all, the understanding is to be withheld from curiosity, that is to say, we are not to learn useless things which contribute neither to God's service, nor to our neighbors' profit, nor to our own state; we are not to scrutinize the sayings, doings and morals of others, unless, perchance, the care of some may have been committed to us, of whose life a modest and sincere inquiry is allowed; we are not willingly to see or hear news and rumors of wars and other occurrences of the world which in no way concern us; we are not idly to engage in subtle, vain and lofty speculations. We should by no means be so attached to probable opinions as to give rise to quarrels and dissensions; for it is be-

fitting that we propose, defend and confirm our opinion in such manner, that we may not appear to wound or despise those holding different views, but always make honorable mention of them. And in the choice of opinions we shall reverence and follow the decisions of our seniors and the opinions of the ancient Fathers, lest, relying on our own wisdom alone, we glide into various errors, which easily happens.

2. All that is necessary for salvation, all things concerning our profession, office, duty and state, are to be carefully learned; provided, however, they be learned in the proper way; that is, that we seek useful learning rightly, modestly and in due order. And we seek learning rightly when we take pains to acquire a knowledge of truth for a good end, for God's glory, and for our own and our neighbors' salvation. Modestly, if we avoid innovations, and quit not the beaten path. In due order, if we make knowledge an instrument of virtue, not the end; if we duly distribute the hours between study and good works; if we are willing to be considered disciples before Doctors, practicing before teaching, as it is written (Acts i, 1): "Jesus began to do and to teach;" if, in fine, we presume not to teach others what we are ignorant of. We must also beware, lest knowledge puff us up; and, therefore, we must bear in mind that what we know is very trifling, and well-nigh

nothing, if it be compared with that which we know not, and which other men, Angels and Saints know. This science—to learn one's own justice and to know one's self—is profitable beyond all the rest. From this springs humility, the parent of all virtues and mistress of knowledge itself, by the study of which the holy Fathers made such progress in learning, and came to the knowledge of very many things above human comprehension.

3. It is necessary to ponder diligently of how great moment is accurate surveillance of the understanding in the conception of things; for it is, as it were, the entrance to the recesses of the soul. The senses present the likenesses of things, the understanding receives them and submits them to the judgment, this proposes them to the will; but the senses present good things and bad, it is the duty of the mind either to admit or exclude them. Therefore, with the great diligence either a city in dread of an approaching plague, or a citadel strongly besieged by enemies is guarded, lest any one not thoroughly known may gain entrance by stealth; with the same and much greater care watch is to be kept, lest the understanding open a way to any likeness, unless it first clearly knows it to be friendly and conducive to well-being. This, indeed, is what the Scripture commends so much, saying (Prov. iv, 23): "With all watchfulness keep thy heart,

because life issueth out from it." But from this control of the understanding arises the utmost exactness in the memory; for as the sensitive memory does not differ from the phantasy, so the intellective differs not from the understanding; wherefore, if the understanding shall be engaged in the consideration of useful and holy things, the memory will preserve representations of these same things, and will reproduce them when need shall require.

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§ 2.—*Of the Government of the Judgment in Real Transactions.*

1. Those acts of the understanding, by which we advance to exercise of actions, are counsel and supremacy. Counsel has two acts: inquiry and judgment. Inquiry is an act, by which, supposing the intention of an end, we reason about the means by seeking them and examining what they may avail towards the end. Judgment is an act, by which, supposing inquiry by reason, it is decided what is to be done. After this follows supremacy, intimating and commanding the thing's execution. Furthermore, this act called judgment needs much control, that it may be able rightly to discern what is to be done in every case. For practical judgment itself is wont to be corrupted and perverted by pride and presumption, by which a person deems himself something great, and pays too much credit and deference to

self, and is over-confident in his own wisdom; likewise, by excessive credulity, and inordinate leaning towards some one and a higher opinion of his authority than is proper, as if he cannot and will not lie. Lastly, love, hatred, concupiscence and the rest of our disorders, which have before been treated of, blind the mind, that it may not pronounce true judgment on us.

2. That we may, therefore, not err, led astray by the perversity of our own judgment, these rules are to be observed: First, we shall consider no doctrine true, we shall embrace no moral system, which wise Catholics and faithful sons of the Church have not at any time taught. 2) We shall never subject to inquiry the definitions of our predecessors, but shall understand them simply, and shall retain them in practice and in sense, as handed down by them. 3) We shall examine with extreme diligence not only the substance of a work, but all its circumstances likewise, for good is from an unimpaired cause, evil from some defect or other. 4) We must beware, lest we be deceived by things' appearances, for gall often lies concealed under honey, and thorns under flowers. Things are to be estimated as they are, not according to our affections or popular errors. 5) In what appertains to life and morals we shall permit ourselves to be guided by the advice of our ghostly Father; also, we shall never dispose of external things without

previous counsel, for there is safety where there are many counsels; confidence is to be placed especially in those of mature years, on account of their various and long experience of human affairs. 6) The Wiseman enjoins, not to believe hastily, saying (Eccl. xix, 4): "He that is hasty to give credit, is light of heart;" for since there are many and very opposite conditions, from which the quality of human actions depends, it is clear that we must often slip in judging without a certain and minute knowledge of them; then narrators are accustomed frequently to affirm doubtful and uncertain things as certain and sure. Impossibility to deceive or be deceived, is the privilege of God alone; there are few among men, who in their narratives do not add something to, or take from the truth, either from acumen and art, or from zeal and affection, or from a certain natural propensity; from which it is inferred that truth cannot be completely discovered from the narration of one or two. As long as we are agitated by any trouble we should abstain from judgment, for the mind, deceived by that paroxysm, as by certain juggler's tricks, does not perceive what is true and right, but judges things such as the disorder represents them. Finally, haste or precipitation is very much opposed to right judgment; therefore, all things are to be performed maturely and prudently and in the proper time;

and since it is known by certain experience that mostly all persons, who rashly followed their own opinion, have fallen into grave and inextricable faults, since, too, as the Wiseman says (Wisd. ix, 14): "The thoughts of mortal men are fearful, and our counsels uncertain," and the issues of things doubtful and deceitful; our judgment is to be crushed, and subjected to the judgment and mature counsel of others.

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§3.—*That it Behooves to Judge No One Rashly.*

1. From the perversion of human nature we are all shrewd and clear-sighted, and very prone to observe and rashly interpret others' sayings and doings. And some, indeed, judge their neighbors, because, since they are naturally harsh and bitter of heart, all things displease them; but some through pride lower others, that they may elevate themselves; they deem themselves so great, that they judge the rest of men small; some that their goods, contrasted with the ills of others, may be more apparent; some, that they may be less reproached, and may themselves in some measure lie concealed in the multitude of the vicious; some, because they take delight in investigating the lives of others, gaining for themselves the reputation of wise men; some, on account of anger and ill-will; some, in fine, for other causes. But, first of all, it is necessary to

cut off all occasion of this vice, by not prying into the life of others, by not uttering or hearing discourse on this subject, and by shutting out and smothering, at the very commencement, all thoughts and suspicions of a neighbor's morals, occurring either through nature's fault or the devil's artifice. For, since it is the province of God alone to look into the free mind's recesses, he who judges and condemns the innermost counsels of others, invades God's tribunal, and usurps his office with the utmost sacrilege, God himself crying out (Jerem. xvii, 10): "I am the Lord that search the heart, and prove the reins;" and "Judge not, and you shall not be judged: condemn not, and you shall not be condemned" (Luke, vi, 37). In the next place, what sort of business is this, to spy upon and reveal the vices of others? Assuredly mean and most ignoble, as if one were engaged in the occupation alone of collecting everything most foul from the sewers and secret places of a city, and exposing and bringing it to light for public view.

2. Accordingly, to pluck up this vice by the roots, these remedies are to be applied: We ought to think humbly of ourselves, highly of others; to regard in ourselves the evils that are in us and the goods that are wanting, in others the goods which they have more abundant than we. Then, curiosity is to be avoided, and things or affairs that do not concern us are to be en-

tirely refrained from, and not only are judgments to be shunned, when there are no proofs, but even when there are, it is right to interpret all things in the better sense, and, if a crime be notorious, to excuse the intention, and attribute the evil to frailty, excitement and very strong temptation. Exceeding well a certain Anchorite, when he heard that any one had sinned, used to say: "Ah, me! because he to-day, I to-morrow; and he, indeed, will do penance, but I will not." Perhaps God has already forgiven him whom we condemn, but he will not spare us wicked censurers. We are infected enough ourselves, and if we wish sincerely to examine all the windings of our conscience, we shall find all things in it so vile and disordered, that we may not dare to lift our eyes to the life of others. Again, does not the law of charity and of nature require, that we think that of others which we wish them to think of us? And if we desire to be commended and held in repute by others, is it not fit that we think and speak well of them? In fine, let those whose duty it is to inspect the doings of others, first judge themselves worse than they, and let them afterwards so behave, that all may acknowledge they were actuated by charity alone and zeal for amendment of sins.

3. Another error of judgment is that of men rashly suspecting that others do not think or speak well of them, that they are odious to and

despised by others. To rid the mind of this vice, the eagerness with which we desire to please men, to seem perfect and excellent in their sight, must first be moderated by having before our eyes that declaration (Galat. i, 10): "If I yet pleased men, I should not be the servant of Christ." Next, we must take pains to put away even the very thought of knowing what others may think or say of us; for it often happens, that those whom we fancy to blame and observe us most do not so much as think of us. Finally, we must take care not to afford others just cause of thinking and speaking ill of us; using proper diligence in which matter we are to say with the Apostle (1 Cor. iv, 3): "But to me it is a very small thing to be judged by you, or by man's day;" for in truth each is such as he is before God: the thought and talk of men make us neither better nor worse.

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§4.—*Of Mortification of Self-will.*

1. The will is a faculty of the soul, which exercises authority over all others; wherefore, by it the power, goodness and malice of human actions exist. Its acts are volition, intention, fruition, choice, consent and use; the three first of which regard the end, the three last the means. Volition is that act by which we desire some good absolutely as an end. Intention is an act of the will concerning an end, proposed by the

understanding, as to be followed up by some means. Fruition is pleasure from a good that is possessed. Choice is the selection of that means, which the understanding has decided to be preferable to the rest. Consent is an act of the will, by which it applies itself to whatever is proposed to it by the understanding as desirable. Use is the act, by which the will determines the other faculties to action. And because this faculty, on account of its innate freedom, is wont to direct itself after its own inclination, and to be carried towards everything that may be pleasing, its mortification consists in this, to will nothing from its own caprice, but always to choose and follow that which God wishes, subjecting itself in all things and through all to the divine will, and taking arms and rising up against itself.

2. No one, how much soever he may strive, shall ever be able to acquire peace and tranquility of mind, no one shall be able to arrive at christian perfection, unless he has a will closely and fitly united with the divine, and is entirely submissive to the authority of his creator. This is the way to virtue and heavenly glory, which Christ disclosed to us, through which he himself entered, who said (John, vi, 38): "I came down from heaven, not to do my own will, but the will of him that sent me;" which all holy and perfect men have followed, saying with the Prophet (Ps. lxxii, 23): "I am become as a beast before thee,

and I am always with thee." Let self-will cease, says a certain holy man, and there shall be no hell. For what does God punish or hate, except man's self-will? Even in this life all scandals, all sins spring from this root. But he, who has not a will of his own, is ever cheerful, ever at peace; for he wishes things to happen, as they happen, and thus he always obeys the divine will, in which he entirely merges his own.

3. But self-will is to be renounced in all things, exterior and interior, temporal and spiritual, so that we may desire, say, or do nothing for our own sake and for gratifying our will, may perform nothing rashly or from custom; but may refer all things to God's will and his glory. And, indeed, if we ought to do or omit certain things, they may be either of precept and good, or forbidden and evil; the will of God is manifest in these, namely, that the former be done, the latter not done. But if they be indifferent, either nature recoils from them, or is delighted by them, or is equally disposed towards them; and then we ought to embrace the first, for the most part reject the second, and as to the third, either side can be taken, previously making an act of conformity with the divine will. But if a thing be of great moment, recourse shall be had to prayer, to the advice of the pious and learned, and to the judgment of Superiors.

§ 5.—*Of Twelve Mortifications, by Which the Soul is Perfectly Purified, and is Prepared for a Happy Union With God.*

1. Although, in what has been so far written, we may have with God's help explained every kind of mortification, still this description of twelve will not be superfluous, for it is, as it were, the peroration and abridgment of those things that appertain to man's interior amendment, and an easy ascent to a most happy union with God is prepared for the soul purified by these twelve abnegations. The first is mortification of all affections towards temporal things, when, for example, we are so free that, though some one were to deprive us of all temporal goods, we would, notwithstanding, entirely conform our will to that of God; and if the frailty of nature should wince a little in this matter, because we are men, still that would not be contrary to perfect mortification, provided the will remained unshaken, saying with holy Job (i, 21): "The Lord gave, and the Lord hath taken away: as it hath pleased the Lord, so is it done: blessed be the name of the Lord." Those who are so disposed, although they might possess incalculable wealth, treasures and kingdoms, in the sight of God, however, would be considered truly bare and poor in spirit. This is, indeed, true poverty, when there is nothing in things created to which the affection turns; when the very necessaries of

nature are accepted with disgust and irksomeness for the maintenance and use of our mortal existence, without any attachment of the mind.

2. The second is mortification of self-love, as well in works as in avoidance of evils. They are not sons, but slaves, who, seeking themselves, not God, act well and shun evil to avoid confusion, reproof, remorse of conscience, the penalty of purgatory or of hell; or that they may acquire praise, honor, the favor of devotion, spiritual sweetness, visions and even eternal life. Wherefore, deprived of sensible devotion, they become disquieted, impatient and perverse, seeking consolation in creatures; because, no doubt, they are slaves and mercenaries, and would never serve God if they expected no reward from him. But sons and true lovers of God refer all their works to himself with an upright, simple and divinely-moulded intention, seeking not their own profit, but the honor, glory and will of their Father in all things, equally prepared for prosperity and adversity, for consolations and desolations, for reward and punishment.

3. The third is the renouncement of one's sensuality in food, drink and raiment, in mutual discourses and sensual conversation, in curiosity and equipment of cell, house and all utensils. And, indeed, it is not forbidden that each one use these things according to his state, condition and infirmity; but to use them from an appetite

of sensuality is bad, from what the Apostle says (Rom. xiii, 14): "Make not provision for the flesh in its concupiscences."

4. The fourth is perfect mortification of all affections of mundane, natural and acquired love. For all love paints the heart with various images, by which the mind is distracted in prayer, and becomes soiled and unfit for the service of God. But if we love God alone, we shall be stamped with the divine image, and shall be drawn upwards to heavenly things by his love. But mundane love is that whereby we desire to please the world and fear to displease it. Natural love is that with which we treat ourselves, parents, brothers, sisters and other kindred. That is called acquired love, which is wont to arise from mutual and frequent intercourse, from reciprocal manifestation of favors and services. The two last kinds of love are lawful, but need careful direction, lest they may result in sin to us. The first is altogether bad, for the Psalmist says (lii, 6): "They that please men have been confounded, because God hath despised them."

5. The fifth is the casting aside of all thoughts and images of created things, and a certain application to complete solitude, not alone according to the body, but much more according to the mind, by driving from us all vain and useless thoughts, and good and holy ones, too, if they disquiet the heart; whether they be of necessary

temporal concern, or of spiritual solicitude, as in the scrupulous and faint-hearted; or be of things celestial and eternal, as in curious and subtle disquisitions of divine mysteries.

6. The sixth consists in the rejection of any care and management whatever of temporal affairs, unless just necessity force us thereto, or on account of spiritual utility or obedience. But, if at the summons of reason or obedience, it happen that we are occupied in external works and duties, we shall be eager to perform whatever may be required with affection and understanding elevated to God, without anxiety, inconstancy and distraction of heart.

7. The seventh is employed in removing all bitterness of heart by the sweetness of divine love, so that we may embrace all our opponents and persecutors with the same feeling of mind, as if they were our best friends and benefactors. Futhermore, bitterness of heart is wont to proceed from a fivefold source: 1) From a high opinion of our own works in much penance and exterior exercises, which render us prone to scorn and judge our neighbors, so that we may say with the Pharisee (Luke, xviii, 11): "I am not as the rest of men." 2) From neglect of self-mortification, by reason of which we murmur against Prelates and Superiors, if they will not consent to our inordinate desires. 3) From envy, by interpreting and judging all things in the worse sense, although they may not be bad

in themselves. 4) From a desire of self-complacence, because we wish to appear and to be thought faithful beyond others; and, therefore, we endeavor to lessen others' fame. 5) From one's own perversity and malice, which render the conscience acrimonious and restless.

8. The eighth consists in complete renouncement of pride and vainglory, in contempt of praise, honor, favor and human recognition, by desiring to be despised, mocked, cast away, ignored, confounded and held of no account by all men.

9. The ninth is mortification of all affections towards spiritual, interior and sensible delights, such as grace and sensible devotion, interior sweetness, visions, apparitions, supernatural communications, and others of the same kind. For he who wishes to run in the way of God's commandments with security and progress, ought to refer all his exercises to this end, that he may excite the love of God within himself, not that he may obtain sensible consolations and a deep knowledge of those things which are not necessary for him. But if he shall have received any favor and knowledge from God, he ought neither to take complacence in it, nor easily trust to it; but let him humbly consult those who have discernment of spirits; and let him rest in this alone, that for love of God he may find himself ever prepared for all desolation and neglect.

10. The tenth removes all scruples from the heart with entire confidence in God. But scruples proceed from inordinate self-love, for whatever a scrupulous man does, he performs not from charity, but from fear of damnation; and though he may try to expel this fear, it is still to no purpose, because he does not act from the love of God, nor confide in him.

11. The eleventh is the total eradication of all disquiet and impatience of heart in every outward adversity, whether it be disgrace, ridicule, calumny or loss of temporal goods, of friends and connections, or any other persecution whatever, which may befall a person by God's permission. For God reproves and chastises those he loves, and exercises them by many tribulations, as the Angel said to Tobias (Tob. xii, 13): "Because thou wast acceptable to God, it was necessary that temptation should prove thee."

12. In fine, the twelfth and last is mortification of all self-will in complete resignation to all interior abandonment to be endured for love of God, even though it may be necessary to continue during one's whole life without any interior consolation. This is the most exellent work of virtue, this the sign of pure love; this is the only way that leads to true perfection, to die completely to self-will, and to remain until death in a joyful and tranquil spirit, with bare and essential love alone, without any interior sweetness.

PART SECOND.

OF THE ILLUMINATIVE WAY.

Chapter I.—General Instructions.

Hitherto we have taught what appertains to putting off the old man, that is, to the state of beginners; now we pass to that part which regards proficients, and consists in putting on the new man. But he is called the new man, who is clothed with faith, hope and charity, with prudence, justice, and the other virtues; wherefore, after setting forth some general instructions, we shall treat of the virtues themselves.

§1.—*That a Proficient Ought to Apply Himself to Perfection With the Utmost Zeal.*

1. It is a most uniform teaching of the holy Fathers and Theologians, that a will of advancing in the spirit of perfection, with a corresponding effort, and an exercising of the powers of mind and body, is necessary for a proficient; and that there is in this the strongest impulse towards every virtue. And the following are the causes of this fact: The first is the divine will, which would have all to be perfect (Levit. xi, 46): "You shall be holy," it says, "because I

am holy." (Matt. v, 48): "Be you perfect, as also your heavenly Father is perfect." But we can by no means arrive at the imitation of divine holiness and at the highest perfection, except by great exertion and toil of mind and body; and, therefore, our Lord exhorts us to strive "to enter by the narrow gate" (Matt. vii, 13); and he asserts that the kingdom of heaven suffers violence and is seized by the violent alone. The second cause is the nature of divine grace; for grace does for the souls of men what the light of the sun does for the earth, that is, gives them heat, productiveness and light, dispelling the darkness of sins, and turning the barrenness of past life into abundance of new life and good works. Accordingly, this divine light has its stages; it shines like the morning dawn in beginners, it is resplendent with greater light in proficients, and reaches the noon of perfect day in the perfect. It never ceases emitting rays, until it illumines the whole world, that is, until the entire soul, steeped in supernal light, brightly glows and reaches the highest elevation of the most ardent charity.

2. The third reason why a proficient ought to be always desirous of progressing, is the very nature of progress and desire. For though he may have a nature adapted for every good, though he may be incited to things by divine grace, still, his will is never forced to act. Wherefore, the

Apostle gives warning (Heb. xii, 15): "Lest any man be wanting to the grace of God;" for it is necessary to co-operate with divine grace by an ardent desire of advancing, nor ever to think one has so far advanced as to imagine he must not still make greater progress, because not to wish to advance, is to fall back. But such is the nature of human desire, if it be true desire, that it is always on fire, and never rests until it obtain what it desires. Thus, if a proficient desires perfection, he will never be at rest, till he enjoy it in everlasting felicity; and the more he proceeds and feels greater sweetness of spirit, so much the more is he inflamed with the fire of divine love. Further, these two warnings will be of great support to this zeal of always making greater progress. One is, that the proficient be persuaded, for certain, that he is daily commencing, and that he say every hour with the Prophet (Ps. lxxvi, 11): "And I said: now have I begun." The other, that he be not downcast, if he know himself not to have yet advanced as much as he wishes, because a continual endeavor after perfection is deemed perfection; and this is true justice of the perfect, never to think they are perfect.

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§2.— *What the Actions of a Proficient Ought to be.*

1. Spiritual and religious life should be loved and embraced with the utmost endeavors, if for

no other reason, at least for this, that it is nothing else than a certain series of good works and a chain of virtues. For conforming to its admonitions, and living from morning until evening and from evening until morning according to the order prescribed for us, we are employed in holy works of virtue, and are hastening with rapid speed to our celestial country. In this consists the entire reason of our progress and perfection, that those things, which are daily performed, be worthily and perfectly done, each in its own place and time. For the Scripture says (Deut. xvi, 20): "Thou shalt follow justly after that which is just." And (Apoc. xxii, 12): "Behold I come quickly . . . to render to every man according to his works." And (Gal. vi, 8): "What things a man shall sow, those also shall he reap." But our works are, as it were, certain seeds of eternity. Other Scripture, too, bears on this point, saying (Deut. xxx, 11, 12, 14): "This commandment that I command thee this day, is not above thee, nor far off from thee, nor is it in heaven that thou shouldst say: Which of us can go up to heaven to bring it to us, and we may hear and fulfil it in work? . . . But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayst do it." Our progress then does not consist in the multiplication of extraneous and sublime works, nor in the multitude of pious exercises, but in doing well, perfectly

and after virtue's patterns those we daily perform. They are entirely mistaken, who, that their progress may increase, to their usual prayers and bodily penances repeatedly add others, and who formerly fasting twice a week now resolve to fast three or four times, that they may the more advance, it is true; when they ought rather aim at this, to fast twice indeed, as before, and perform the customary task of prayers; but with greater fervor, piety, spirit and perfection.

2. And in order that all the actions of a proficient may be rightly performed, that all our works may be found perfect before the Lord our God, these directions shall be of use: 1) All things are to be done with an upright and simple intention for God's sake, every other being excluded. 2) We are to take care, above all, that we be engaged in exterior affairs in such manner, that the spirit of interior devotion may not be extinguished. 3) All things are to be performed in the presence and sight of God; for a great obligation of uprightness is imposed on us, when we act before the eyes of a judge, who sees all things. 4) When something is to be done, we are to apply ourselves mentally and corporally to the work alone which we have in hands, disregarding any, even the slightest, thought or concern about every other; for all things have their time, and enough for the day is the evil thereof.

5) The last day ought to be ever present before our eyes, and each work is to be performed, just as if that were to be the last, and we were immediately to die.

3. Finally, we ought to offer ourselves and all our works to God, which offering, to be more perfect and more acceptable to him, is to be united with that oblation, by which Christ our Lord offered himself and all mankind to God the Father, while he was living with us on earth. We shall join our prayers with his prayers, our fasts with his fasts, our sufferings with his passion, and all our performances, without exception, with his works; considering that all these have been already offered to God the Father by Christ himself together with his own works, and thus with his oblation we shall enclose ours also, making one of both. For he is the door and the way by which we come to the Father, nor shall we be able to see the face of our sovereign Lord, unless we shall have brought with us this our youngest brother, "made a little lower than the Angels" (Heb. ii, 9).

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§3.—*Of Right Intention.*

1. Intention is an act of the will eliciting, and freely commanding and moving, directed by reason to an end. But that is called right intention which constitutes God the end of its work, and refers all things to his honor and glory.

This is threefold: that of slaves, that of mercenaries and that of sons. The first is theirs who keep the commandments from servile fear, lest they be punished for eternity. Persons in this lowest degree can excite themselves to acting well by the words of our Lord, who says (Matt. x, 28): "Fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body into hell." For if for the body's safety we abstain from many things that would be agreeable to us, how much more are those evils to be avoided which kill the soul and consign it to everlasting punishments? The second intention regards hirelings, who do good through hope of reward. These with the Prophet (Ps. cxviii, 112) are inclined to do the Lord's justifications for the reward, which is God himself, the immeasurable and infinite good, as it is written (Gen. xv, 1): "I am thy protector and thy reward exceeding great." The third is that of sons who serve God, not to escape punishment, not to receive a reward, but to please God, whom they love with true charity, and whom on that account they fear to displease. This intention is threefold: right, simple and godly. It is called right when with an upright end we direct to God all our thoughts, all our words and works, not only such as are good, but even indifferent, in order to please him. The simple is that by which a person does all

things, not only that he may please God and honor him, but that by what he does he may dispose himself for intimate union with him. That is called godly which leaves nothing selfish blended in the will, casting aside all human affection and wholly transfusing the will itself into God. Right intention appertains to the active life, simple to the contemplative, godly to the blessed in heaven; this last, indeed, can be commenced in this life, but shall then be perfected when God shall be all in all.

2. Good intention is as requisite to a person desiring to live a pious life, as respiration is to one wishing to live a natural life. For as a traveler about to go to Rome day and night thinks of Rome, dreams of Rome, talks of Rome, directs and disposes all things for his Roman journey, because Rome is the goal of his travel; so we, who are hastening to God, ought continually to think and speak of God, and arrange all things for this end. Even the most arduous and excellent works are of no merit, unless a good intention be present in the commencement, during their course and at the end. Vain is all labor, which a good intention does not enhance. A work without a good intention is what the body is without life. What profits it to beget an offspring of good works, and to murder it through perversion of intention? Therefore, all things are to be directed to God, if we wish to merit an

increase of grace and glory by each and every act. He, who errs in intention, errs in all, for "If thy eye be evil: thy whole body shall be darksome" (Matt. vi, 23). But in many things the intention alone is visited with reward or punishment, because when the power of acting is wanting, the will, which is reckoned for the deed, receives the reward.

3. Some principles touching the practice of pure intention can be gathered from what has been said. All indifferent works, which of themselves are neither good nor bad, such as eating, drinking, walking, by the accession of a right intention become meritorious of eternal life. A bad intention vitiates any action, even the most excellent, so that it is of no value whatever; but united with a bad action it makes the thing worse and more culpable. A man of upright intention never errs, since (Rom. viii, 28): "To them that love God, all things work together unto good." And (Prov. xii, 21): "Whatsoever shall befal the just man, it shall not make him sad." There is nothing more profitable, nothing more easy, than a right intention, for the matter is in our own power; it is enough to will, and all things are accomplished. Self-love spoils good intention very much, when one does anything, because it is advantageous and good for himself, because it is agreeable and delightful to him; and, therefore, the intention is so much purer, the less one

seeks himself. Many actions, which of themselves are judged of little consequence, still are reckoned of the highest value by God on account of right intention, as the poor widow has shown, who cast more than all into the treasury. By right intention we can observe that precept (Luke, xviii, 1): "That we ought always to pray and not to faint;" performing the following act before sleep: O my Lord, I desire, that each and every breath I draw while asleep may praise thee, as if I were always to say: Blessed be God. The same is to be done before meals. In fine, it is an act of the highest rashness and extreme boldness to judge or condemn any man of guilt that is not clear, since the intention, by which we are all either absolved or condemned, is known to God alone.

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§ 4.—*Of the Signs of a Right Intention.*

1. These are the signs of a right intention: Not to be easily disturbed, not to undertake business under agitation or confusion, but even in the most perplexing affairs to persevere in this mind: God has given me these things to care for, no doubt he will also give grace to accomplish them; I toil for God and his honor, I will do what is in my power, the good God will provide the rest. In every thing to be so disposed, that if one were questioned, for what end is this? He may at once reply: for God's greater glory;

as a traveler, asked whither he is going, replies without hesitation, to Rome or to some other city, and if he understand that he has in the slightest departed from his way, he returns as quickly as possible to the path from which he had wandered. Not to be worried over affairs to be transacted, nor carried away after cares which divert us from prayer, from attention to conscience, from the remembrance of God; for what we undertake for God's honor ought not to militate against God. When a work is done, not to be uneasy about the judgment of others, but to say with the Apostle (2 Tim. i, 12): "I know whom I have believed, and I am certain that he is able to keep that which I have committed unto him against that day." Not to be troubled or shocked at the unsuccessful issue of an affair or of labor, since God, to whom the intention is to be directed, does not so much regard what is done, as how and with what view. To fly vainglory and all vanity of thoughts on the completion of business, not to laud one's self in private, to serve God, not glory, and to sing that of the Prophet (Ps. cxiii, 1): "Not to us, O Lord, not to us, but to thy name give glory."

2. To be affected by no envy whatever. He who is zealous for the divine honor only never envies, yea, rejoices that in arts, sciences and virtues he has equals and superiors, by whose industry and labor God may be more glorified. To

be able to despise the judgments of men, for a man of right intention knows very well that men are often mistaken in their judgments, and is aware that he is such as he is in the sight of God, who shall judge all with just judgment. Not to seek one's self, but God, and so to be very moderate and abstemious in all things that flatter the flesh. To do a thing with equal pleasure privately and publicly, to labor with the same diligence without a witness, as if the eyes of all were to behold one working; to wish for no spectator, hearer or applauder; for it satisfies pure intention to please God alone. Not to be dejected at reproaches, nor deterred from things well undertaken by vain regards for others; to have in view one's self alone in the world and God. With regard to the whole course of life to be prepared for and indifferent to either alternative—so that, as it may please the divine will, adversity and prosperity, wealth and indigence, honor and contempt, health and sickness, a long life and a short one may have no distinction with us. We seek God; what matters it that we reach him by this way or by that? and oh, that we may be able to reach him!

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§5.—*Of Bodily and Interior Solitude.*

1. It is a strong proof of a mind regulated and purified from evil affections, to be able to remain by one's self, to pass the time with one's

self, to hate the crowd, to withdraw from the people and begin the progress of one's soul by detestation of this world. Broad is the way which leads to death, and "the whole world is seated in wickedness." All things are full of dangers, are full of snares. The world smiles, that it may rage; it soothes, that it may deceive; it allures, that it may slay; it raises up, that it may cast down. Desires and gains goad forward, allurements beset, losses deter, pride puffs up, ambition stimulates, rapacity makes restless; the tongues of gainsayers are bitter, the lips of approvers treacherous; on that side hatred furiously rages, on this lying service deceives; shall any one be able among so many infections of a corrupt populace to keep the safe path? Intercourse of many is hostile to virtue. There is no one that does not commend to us some vice, or imprint it on us, or smear us unaware with it. We can be lost by a single example of covetousness or lust. Human concerns do not fare so well, that the majority pursue the better things; the crowd is a proof of the worst side. Let us, therefore, retire within ourselves as much as we can. The Prophet David has taught us to walk in our own heart, as in a spacious house, and hold converse with it, saying (Ps. xxxviii, 2): "I said, I will take heed to my ways, that I sin not with my tongue." There the solitary shall not be alone, because he will be always with God.

He who has not previously attached his body with perseverance to some place, cannot with fidelity fix his mind on one thing. "I will lead her into the wilderness: and I will speak to her heart," says the Lord (Osee, ii, 14). As God, happy of himself alone, always abides in himself, so we ought to remain with ourselves, to converse with ourselves not requiring the company of others. Little children when alone build up and throw down small houses, sow small gardens, count pebbles, nor is occupation ever wanting to them; and shall we less wise than children lament when left alone? and verily if we wish, we shall never be lonely, if we are never separated from Christ. It was said to the great Arsenius by a voice from heaven: "If you wish to be saved, fly, be silent, be at rest;" for these are the beginnings of salvation.

2. Besides bodily, interior solitude is likewise necessary, namely, that we be free within from every creature, excluding their impertinent images from our heart, casting aside all budding affections, all anxieties about perishable things, all follies of thought, and in the secret recess of the heart occupied with God alone. For true repose, true tranquility depends on this silence of the mind, on this oblivion of all things and nakedness of heart. This is the one thing that alone is necessary, this "the kingdom of God, that is within us," in which God pleaseth him-

self, who is wont to be found by the soul where all creatures are abandoned. This is the "peace which surpasseth all understanding," when a faithful soul enjoys God in silence, and possessing him alone delights in abundance of peace, in the tents of confidence, in rich repose, singing with the Prophet (Ps. iv, 9): "In peace in the selfsame I will sleep, and I will rest." The mind of this solitary is like the situation of this world with regard to the moon. There it is always serene. Wherever he may stay, he is always free; he does not surrender, but lends himself to affairs; he forces his mind to be attentive to itself, nor does he suffer it to be called away to external objects, even though all things without may resound, all things be at variance. He always stands out fearless over all contingencies; he surveys all things impartially, like the sun; remaining unmoved he views the changes and alterations of all creatures; he allows no limits to be set to himself, except those common with God; all ages serve him, all time is scanned by him; he embraces all things in thought; and living, as it were, in public he has greater dread of himself than of others. What more glorious than this man who, by contempt of all things, is above them all, and has the whole world under his feet? What more sweet, what more calm than not to be disturbed by violent motions, not

to be moved by the allurements of anything, by the sight of anything? What more resembling the divine repose than not to be subject to any one's power, not to be struck by any commotion and to exercise complete control over one's self? A proficient, to attain to this state, ought to be adorned with all virtues, which must therefore be treated of.

Chapter II.—Of Zeal of Acquiring Virtues.

I begin the treatise of the theological and moral virtues; for all the care and industry of a proficient ought to be used in their acquisition and exercise. Now, virtue is a choice gift of God, an eminent perfection of man, a most beautiful ornament of the soul, the only refreshment of the mind, full of every pleasure, abounding in all delights. Wherefore, it is necessary to exert ourselves about it with the utmost zeal, if we desire to reach the wished-for height of perfection.

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§1.—*What and How Manifold Virtue Is.*

1. Virtue is a habit productive of good, which renders its possessor good, and makes his work good; it is a good quality of mind, by which life is rightly spent, which no one uses ill; it is a supplement to nature, of itself incapable of supernatural good; it is a facility of good work, by which we live well and holily, by which we resist

true evils, that is, sins, by which we are laden with merits, by which we earn eternal life, by which we are made followers of God and of our Lord Jesus Christ. Now, some of the virtues are infused, others acquired; some are theological, others moral. Those are infused, which God works in us without us, that is, which are not acquired by our acts, but are kindly infused into us by the Lord. Those are acquired, which are begotten of studious acts elicited by us. Those are called theological, which primarily and of themselves regard God; moral, which are concerned with some created object, pertinent to leading an upright life. The theological virtues are three: faith, hope, charity; the moral are very numerous, all which, however, are referred to four the most celebrated, which, because they are the heads, and as it were the hinges of the rest, are called cardinal, and are prudence, justice, fortitude and temperance. And these, indeed, can be acquired by our acts, nevertheless so great is God's kindness, that when he adopts us as sons, he infuses into us not only the theological virtues, but all the moral too. For it is written, that God gives continence; and he teaches sobriety and prudence and justice and virtue in general; but he teaches by inspiring and infusing.

2. But these virtues are all connected and linked with each other. For the prudence which

is not just, temperate and enduring, is not true; and the same is to be said of the rest. On which account neither is one infused without the others, but all at the same time together; nor ought there be any virtue, which a spiritual man may not take pains to acquire. For although in an imperfect state one virtue may subsist without another, as faith without charity, liberality without continence; such virtues are, nevertheless, very imperfect, and well-nigh undeserving the the name of virtue, whose office is to make man the best possible. No virtue is, therefore, to be neglected, for they both afford one another mutual aid, and some add perfection to others. From these it is inferred, first, that virtue, which is so great a good of mankind, of itself is to be striven for above all; again, that the same, because it is a most precious gift of God, is to be begged of him by most earnest prayers; lastly, that the most sincere thanks are to be offered to God, if at any time we have reason to suppose that we have been enriched by him with so great a good.

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§2.—*Of the Degrees of Virtues.*

1. Virtue taken generally is comprised in four degrees. The first is, when a virtue is exercised on account of the beauty and decorum of virtue itself; and in this degree are contained all the acquired moral virtues, for which the ancient

philosophers labored. The second is, when we perform good on account of God, our end supernaturally known; and in that degree are all the infused moral virtues, which tend to a more excellent end, and are peculiar to the faithful and the just, on whom supernatural light has shone. The third is that, in which we practice virtue, not alone for God's sake, but even with reference to God, to whom we attain by acts of virtue; and to this degree belong the theological virtues, by which we believe and hope in God and supernatural goods, and love God himself, and our neighbor for God's sake. The fourth is, when we perform functions of virtue not only for God's sake, but do so in some manner divinely; for then God moves the soul not alone by the infused theological and moral virtues, but also by the gifts of the Holy Ghost, which are most excellent supernatural habits, and always accompany charity. And these are the degrees by which we advance from one virtue to another.

2. But there are other degrees, which are found in one and the same virtue, and can be classified from a twofold point of view. *First*, from perfection's growth, which can admit good acts, and thus there are three degrees in every virtue. 1) When in any manner we perform actions of virtue in time of tranquility. 2) When hampered by temptations and grievances we endure them, and, courageously resisting, per-

severe in the course of virtue. 3) When in time of temptation and toil we exercise actions of virtue, not only with perseverance, but also with delight. *Secondly*, from the different stages of spiritual life, and thus, too, there are three degrees of every virtue. The first is the commencement of virtue, which is found in beginners, and in this degree virtue operates with difficulty, and is sometimes overcome by contraries, and is engaged with external, rather than internal acts. The second is the progress of virtue in proficients, in which degree virtue advances with greater ease, resists with greater force and is lifted up from exterior to interior things. The third is the perfection of virtue appertaining to the perfect; and in that degree virtue is practiced without any difficulty and with the utmost tranquility.

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§3.—*Of Some General Measures and Directions Necessary to Acquire Virtues.*

1. All virtues are begotten by human acts, which can be said not only of the acquired, but also in some manner of the infused; for though these latter are mercifully given by the Lord, still by repeated acts we merit an increase of them, and the reward of eternal life. The first measure, then, or the first direction necessary generally for the acquisition or increase of any virtue, is an exact, complete knowledge of the

virtue itself, that is, of its nature, of its acts and properties, all which shall be explained later of individual virtues. But it is requisite to esteem highly above all created goods known virtue on account of its innumerable excellencies, "for she is an infinite treasure . . . ; which they that use, become the friends of God" (Wisd. vii, 14). Then a great desire of the virtue we wish for is to be excited, which may make us capable of virtue, and render us prompt in overcoming difficulties: "He that thirsteth, let him come to me," says the Lord, by which words he invites those only who thirst, for if any person be without a good desire, he shall never attain to virtue. Again, because christian virtue is the work of divine grace, not the offspring of corrupt nature, confidence is to be placed in God alone, who instructs our hands for battle; nor are we to presume on our own powers, which without divine aid can in no way reach virtue placed aloft. Wherefore, the gift of practicing virtue is to be sought by continual and fervent prayer from God himself, from whom all our sufficiency is derived.

2. In actions of virtue it is necessary to regard not our glory or benefit, but the proper and genuine end of virtue, which is the love of God, and the desire of accomplishing his will with a mind so fixed upon him, that at no time whatever, by occasion of no danger and annoyance, of no emolument, we may depart from the path of

virtue. A good will is, likewise, to be brought to the cultivation of virtue, for God, who needs not our goods, chiefly regards this; and this even remains and merits reward, although sometimes for a just cause we may have to interrupt the exercise itself of virtue. The intellect too is to be purged of bad, idle and unprofitable thoughts, and imbued with good, which meditation of divine things, sacred reading, frequent aspirations, examination of conscience and the practice itself of thinking well shall abundantly afford it. Nor is any occasion of practicing virtue, that may present itself to us, to be neglected, whether in prosperity or in adversity; nay, that occasion is to be sought in all things, because "To them that love God, all things work together unto good" (Rom. viii, 28). But because action is necessary to virtue, and all commendation consists in its action, the action of virtue ought to be performed with fervor, that it may daily increase the more, like that fire which our Lord sent upon earth and ardently wished to be enkindled.

3. We ought to cultivate those virtues in particular for which we are better adapted either by nature or by grace; for God either implanted that promptitude in nature, or gratuitously bestowed it for this purpose, as is fit to believe, that we may excel in these very virtues. We should prefer, also, the practice of those virtues,

the use of which is more frequent, of which sort are patience, temperance, humility, and those that are the more suited to our state, on which account a Religious ought to prefer obedience to abstinence, prayer and other virtues, in the use of which he feels greater delight. But one virtue is to be selected, to which we may specially apply ourselves, on which a particular examination is to be made twice daily. Raptures, ecstasies, visions, revelations and sensible consolations are not virtues, but rewards of virtues; therefore, they ought not to be longed for, but we should keep to the safer way praising God, who grants these to others. Finally, excessive reflection of mind is to be guarded against, lest a door be opened to the temptation of scruples, or indisposition of the head be incurred, that may compel us to cease altogether from this pursuit. And for the same reasons actuation, as it is called, ought to be avoided, that we may not so repeat interior acts of virtue, as, with thoughts of the mind and affections of the will following close on each other, to be continually in a sort of perpetual and uninterrupted action, for this is the privilege of heaven, rather than of this life, in which "the creature was made subject to vanity, not willingly" (Rom. viii, 20); we are obliged to interrupt that continuance by the necessity of food and sleep at least, if not by other occupations. Wherefore, the path of virtue is to be

trodden with great prudence, and those two maxims of the wise are ever to be kept before the mind's eye: "To shun extremes, and do what you do."

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§4.—*Of the Divine Grace, Through Which Virtues are Acquired.*

1. The grace of virtues is a gift beyond the powers of nature, freely granted to men by God, in which all christian and religious virtues are contained as in their seed, the peculiar power of which is to infuse light into our mind, to add strength to our will, and other faculties and members for loving and practicing virtues, and for overcoming all difficulties that occur in their pursuit. And this grace is to be exceedingly desired and besought from God, inasmuch as without it we can do nothing, and we ought to ascribe to it as the first source all our virtues and their endeavors and merits. Even that very small share, which in the practice of virtues is from us, is ours in such a way as to be also at the same time a gift of God; on which account we are obliged to acknowledge our meanness, and to submit ourselves entirely to divine grace, relying thereon. And, indeed, the most benign God is ever prepared to grant it, and desires much more eagerly to give than we to accept it; Christ our Lord purchased the same for men with his precious blood; the holy Roman Catholic Church,

both triumphant and militant, also strives to obtain it for us by assiduous prayers. From which reasons we ought to conceive both good hope of procuring it, and great courage to use it manfully.

2. But God wishes our industry to be added to his grace, that he may reward actions of virtues, in which is found something very trifling of ours, as if they were entirely our own, and thus crown his gifts in us. But we ought so to rely on heavenly grace as if the whole thing depended on it; so, likewise, to apply ourselves to work, as if the whole thing were to be effected by our labor. Now, for the acquisition of true and solid virtues with the aid of divine grace, these things are necessary: The teaching and direction of a spiritual father, meditation of Christ's life and passion, the examples and imitation of the holy Fathers, who have more excelled in that virtue which we wish to practice. Next, difficulties are to be surmounted with great courage, and a middle way is to be kept in all things, for virtue consists in a middle course. Lastly, because habits of virtues are acquired from repetition of acts, it is of great import to engage in them separately one by one, each for the space of some days, of which we may elicit acts repeatedly in our daily functions, always looking to Christ our Lord as to our model.

§ 5.—*Of Perseverance in the Pursuit of Virtues.*

1. There are many things which divert the human heart from the service of virtue: The instability of the heart itself, the necessity of the body, the difficulty of virtue and contrary custom. First, therefore, human instability is to be combated, and the mind firmly fixed in good, lest by its levity it recede from its good purpose. Then the obstacles resulting from bodily necessity are to be opposed, that, if they urge the mind to think of other things, still they may never turn it away from virtue. The difficulties themselves which are attached to works of virtue are also to be surmounted; and, lastly, vicious custom is to be manfully resisted, since the crown of victory has been promised to those who conquer and persevere. The chief cause of little advancement in the pursuit of virtues is not want of thought and desire, for virtue, by its beauty, allures all to its love, but most of us are affrighted at the painfulness of the journey, because virtue is placed on an eminence, and its path is sown all over with thorns and thistles. Great constancy is, therefore, necessary in the pursuit of virtues; for "he that shall persevere unto the end, he shall be saved" (Matt. x, 22).

2. The most successful way of acquiring and preserving virtue is its continual use and exercise; for virtue is that talent of the Gospel which

God by no means permits to be left idle. Wherefore, the greatest vigilance is to be used that the duties of virtues may be discharged, since in this career he recedes who does not advance. Virtues have been given to men for the purpose of action, and if they exist, they are idle without action; if they have no being, they are not begotten without action. But virtues acquired by human industry very easily vanish for this reason alone, that their duties are not practiced, which is called cessation from action by divines. Nor are there wanting authors who assert that those acquired virtues, the contrary acts to which are only venial sins, are destroyed by these same venial sins continually repeated, as the habit of abstinence by venial intemperance, if it be frequent; which same is to be said of vainglory and anger against modesty and meekness. Hence is inferred what high value is to be set on perseverance in the pursuit of virtue, that it may increase daily, and take deeper root in the soul.

3. But because we are sometimes deceived by the semblance of right, and false virtues often thrust themselves forward for true, it will be very useful to distinguish between them, which shall be done chiefly by these signs. *First sign:* That is the action of true virtue, by which man conforms to the will, examples, sayings and deeds of our Lord Jesus Christ, which he has proposed to us for imitation; and because charity and humility

were in the highest degree the peculiar virtues of Christ, that shall surely be true virtue which, savoring of charity and humility, will incline us to lay down our life for our brethren, and to the most profound contempt of human things. The *second sign* is the imitation of holy men in the same virtues, so that we may approve nothing that is not in keeping with their principles and morals. The *third sign* is prudence or discretion, the mother of virtues, without which no virtue can subsist. *Fourth*, the association and union of other virtues; for neither can any virtue be true, if it be not combined with other virtues.

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§ 6.—*Of the General Marks of Virtue Acquired.*

1. There are several marks of virtue begotten in the soul and acquired. The *first* is, if we feel the vices opposed to a virtue to be extinct, or overcome, or in a great measure repressed. Thus it will be a sign of humility, if love of our own excellence does not reign in us; a sign of obedience, if self-will be not rebellious and refractory in arduous and trying circumstances. For as cold in the hand is driven away only by its opposite heat, so vice in the soul is expelled by the contrary virtue. The *second* sign is, when one sees a bridle under the control of reason put on his passions and affections; for as virtue is the governess of the affections, the perfection of acquired virtues shall be greater or less, according

to the greater or less restraint imposed on them. The *third* is a facility and pleasure in doing right aud in performing acts of virtues; for, to give an example, undoubtedly he is considered to possess the virtue of humility, who without any difficulty lowers and secretes himself, and thinks meanly of himself; as he who plays the harp or other instrument with very great facility, is perfectly skilled in music. The *fourth* is a strong and continual desire of increasing virtue. The *fifth* is the conformity of our life to that of our Lord Jesus Christ and to the patterns of the saints. For Christ has been given us by the Father as the teacher of all virtues; and the saints, who follow him closely, are imitators of Christ.

2. It is also an indication of great progress, when the path of virtue no longer seems arduous and difficult, but even and free from obstacles; for many difficulties arise at the commencement, which are overcome by practice. Again, he who abounds in greater charity, shall perceive in himself greater progress, a greater increase in other virtues too; for the other virtues increase with the growth of charity, which is the perfection of the rest. But as the sign of incipient love is remorse and sorrow, which are felt when that which is loved is violently snatched away; so it is a mark of true love for virtue and a sign of its acquisition, to be affected and inflamed with grief, when the pursuit of that virtue is some-

times interrupted, or when, from human frailty, we fall into an act contrary to it. Finally, if one be conscious to himself of fighting day and night against vices; if he allow no unnecessary remissions; if he deem as nothing the gibes and censures of others; if he despise the sayings of the lukewarm; if he hear that his equals flourish in riches and honors, and envy not nor be troubled; if he be zealous and derive benefit from all things; if he hold his actions ready, not for display, but for utility; if he seek not vainglory from good works; if satisfied with the testimony of his conscience he keep and conceal good works in himself; if he candidly confess his errors, desiring to be corrected and reproved by all. He no doubt will declare that he has acquired no ordinary virtue, and will show that reason turned upon itself is taking root inwardly.

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§7.—*Of the Gifts and Fruits of the Holy Ghost, and of the Beatitudes.*

1. Besides the theological and moral virtues, the gifts of the Holy Ghost, which are linked with the virtues themselves, have been necessary to us for exercising certain higher acts, for which the impulse of reason is not sufficient, but divine instigation is, moreover, required. Now, the gifts are certain habits, by which man is adapted promptly to obey the Holy Spirit, by whose impulse interiorly the human mind is wonderfully

moved and incited to some rare and more excellent works, than commonly proceed even from us who are very diligent. But these are such that a man can scarcely give an account of them, nor know how he may have been impelled to them. Wherefore, in the use of the gifts man is led and acted upon rather than acts; for it is written (Rom. viii, 14): "Whosoever are led by the Spirit of God, they are the sons of God." Still, he is not so led as to be entirely passive and carried away against his will, but he, too, acts by freely following and consenting; although frequently so great is the efficacy of the deity, that activity can hardly be distinguished from passiveness.

2. But these gifts are seven in number: Wisdom, understanding, counsel, knowledge, fortitude, piety and fear of the Lord. Some of these are in the intellect, some in the will, for both faculties are formed for certain excellent operations. And since the intellect is practical and speculative, its speculative principle is formed for the perception of truth by the gift of understanding, its practical by the gift of counsel; and for judging rightly, the speculative by the gift of wisdom, the practical by the gift of knowledge. But the faculty of appetite or the will, in what concerns another, is formed by the gift of piety; in what concerns one's self, against

dangers by fortitude, against longing after things that delight by fear. Accordingly understanding, besides the light of faith, causes the intellective faculty to comprehend, from the impulse of the Holy Ghost more easily than from faith alone, truths revealed by God. Counsel, that it (the intellective faculty) may more surely find from the movement of the holy Spirit what is required in case of action. Wisdom, that through the impulse of the same Spirit according to divine rules, but knowledge, according to human, it may pass judgment on things in a divine manner. Piety affects the will, that it may be promptly moved with filial disposition towards God and things divine. Fear, in a singular manner restrains the concupiscible power from pleasures on God's account. Lastly, fortitude rouses and strengthens the irascible faculty in a divine manner against dangers. Many examples of acts of these gifts have been conspicuous in the Church, especially of those who, of their own free will, with the impulse of the Holy Ghost, presented themselves to wild beasts and to the flames. The judgment of Solomon regarding the infant, whom the two women severally claimed, is usually ascribed to the gifts of wisdom and knowledge, sudden renouncement of the world to the gift of counsel, and to the gift of fear the many extraordinary deeds performed through devotion to chastity. But vain men and votaries of the world are not

susceptible of such excellent acts, for the Holy Ghost abandons thoughts that are without understanding; and "the sensual man perceiveth not these things that are of the Spirit of God" (1 Cor. ii, 14).

3. The fruits of the Holy Ghost are twelve, namely: charity, joy, peace, patience, goodness, longanimity, benignity, meekness, faith, modesty, continence and chastity. For the most merciful God, in addition to habits of the virtues and gifts, by which he perfects man in this life, wished also to refresh and strengthen him with a certain ineffable sweetness, that he might the more easily and readily reach the summit of christian perfection. For, with the co-operation of God's grace, those who are devoted to divine interests, from habits themselves of the virtues and gifts, elicit certain acts most palatable to the human heart, which are therefore called fruits from the resemblance of natural fruits, in which the whole sweetness of plants resides. But as natural fruit has two peculiarities, that it is the last which man expects from the soil and tree, and that it is pleasing to the taste; so, for a similar reason, two things are required for the fruit of the Holy Ghost—that it be something latest, and delight by its flavor. For instance, charity, the first of the fruits, is nothing else than an act of the habit itself of charity, which act is also the last, since the habit is formed in order to it,

and is most sweet from the movement of the Holy Spirit infusing the relish of love. And thus man is then said to produce a fruit of the Holy Ghost, when through the agency of the same Spirit he elicits an excellent and delightful act of virtue, and that in all kinds of virtues; for though after the Apostle we have enumerated only twelve fruits, still all are not included in that number, but merely the more pre-eminent.

4. The beatitudes are, likewise, acts which over and above delectation add a higher perfection, and are therefore ascribed to the gifts, rather than to the virtues; whereas, on the other hand, the fruits are acts of the virtues, rather than of the gifts. They are eight in number: Poverty of spirit, meekness, mourning, hunger after justice, mercy, cleanness of heart, peace and endurance of persecution. So great is the excellence of these acts, that those, who are adorned with them, are deservedly pronounced blessed in the Gospel by our Lord Jesus Christ.

Chapter III. Of Faith.

Faith is a theological virtue infused by God, whereby we firmly assent to those things revealed by God on account of the supreme authority of the Revealer; for God is first truth, which can neither be deceived nor deceive. This virtue is the basis of the other virtues, the door of all spiritual goods, the foundation of the entire christian life, and as

the Apostle says (Heb. xi, 1): "The substance of things to be hoped for, the evidence of things that appear not." But faith is twofold: one is called informal (or dead), which is found in sinners without the grace and love of God, the other is called formal (living), which is quickened by God's grace and love, and is said by the Apostle (Gal. v, 6) to work through charity, and this is the faith of the just, the beginning of our salvation, without which it is impossible to please God.

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§1.—*Of the Motives and Acts of Faith.*

1. There are many motives which can induce us to believe, and incite us to the love of this most nobe virtue. And *first*, indeed, the multitude of those arguments which make the things of faith evidently credible incite us; of this kind are the preachings of the Prophets, the concord of the old and new Testaments, the constancy of the martyrs, who shed their blood for the faith of Christ, the punishment of those who assailed the christian religion, the agreement of so many nations and peoples in this faith, the numerous miracles that have been wrought for its confirmation, the attestation of its very adversaries and of unbelievers, the holiness of those who live according to the teaching of faith, the purity and wisdom of the Gospel law, its wonderful harmony with reason, the manner of promulgating the

faith by humble, illiterate, defenceless apostles, and the conversion of the whole world through them; the sanctity and wisdom of those who have handed down the faith, the steadfastness of the Church under persecutions, the antiquity, holiness, wisdom of the sacred writings, and innumerable other motives of the same kind, which force us to exclaim: "Thy testimonies are become exceedingly credible" (Ps. xcii, 5). *Secondly*, the Catholic Church, the spouse of God, the pillar of truth, which Christ ever assists, from which the Holy Ghost never departs, who teaches it all the truth that has been enriched by the sacred books, the apostolic traditions and the teachings of the saints, and enhanced by the decrees of supreme pontiffs, is of such weight with every wise man, that he infallibly believes, whatever is proposed by her as God's word was spoken by God, from which he most certainly understands all falsity to be absent.

2. The *third* motive is the sublimity, utility and necessity of faith. For faith is endowed with such dignity that it has for its object God, inasmuch as he is first truth moving the intellect to assent to things revealed; the depth of whose wisdom is so great that neither the collective schools of philosophers, nor the angelic minds themselves can, by natural light alone, acquire even one revealed truth. God "hath not done in like manner to every nation; and his judg-

ments he hath not made manifest to them" (Ps. cxlvii, 20); for now the uncertain and hidden things of divine wisdom, which were concealed from proud philosophers most eager for knowledge, are plain even to rustics and to women. This is the wisdom which subdued the earth and made the most powerful nations subject to Christ; this has for author God alone, who infuses it into our understanding in baptism; without this the entrance to eternal life is open to none. Though obscure, this makes man's understanding assent to things proposed by it, just as if he saw them with his eyes and touched them with his hands. *In fine*, this enlightens the faithful, restores the penitent, perfects the just, crowns martyrs, rescues from death and conducts to life. But these effects are not ascribed to faith in such manner that faith alone produces them, but because faith itself for the most part begins, rules and accompanies them all.

3. The acts of faith in general are two: one interior, which is firmly assenting to things revealed by God; the other exterior, namely, the confession of faith, according to that (Rom. x, 10): "With the heart we believe unto justice; but with the mouth confession is made unto salvation." But in particular many other acts are enumerated, all which, however, are reduced to the two just named. These are the principal:

1) So to hold mentally to things proposed by faith, that we doubt none whatever, waver none. For faith, though obscure, is still most certain and more reliable than any other cognition whatever. 2) With the utmost simplicity and humility of mind to submit one's self to faith, and through faith to God and his church, to be educated as a child, all curiosity being completely cast aside. 3) To study attentively, that faith be preserved whole and unalloyed, such as Christ and the Apostles delivered; and to protect it safe and sound from every stigma, even at the expense of one's blood. 4) To loathe the sight of heretics, and shun them as the banes of souls and children of the devil. 5) To be affected with great love and reverence towards the Church, and its head, the Vicar of Christ, to honor his decrees, cordially to receive, observe and venerate the holy councils, the traditions and common doctrine of the holy Fathers. 6) Frequently to exercise faith touching its more sublime mysteries, and as we profess it interiorly, to display it in like manner exteriorly by good morals. 7) To extol and admire the most high and infallible providence of God in all things. 8) To note the presence of God in every place, and to adore God himself with supreme worship. 9) To imagine occasions of martyrdom, and as if in the presence of tyrants to encourage the heart to a magnanimous confession despising torments. 10) To

teach others the faith, to instruct the ignorant, and frequently to recite the creed. 11) To think very highly of matters of faith, and, as far as possible, to speak most honorably of them. 12) To praise, defend and put in practice all ecclesiastical ceremonies, and all things having reference to faith. Finally, to abstain from suspected books, lest something in any way contrary to purity of faith may insinuate itself.

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§2.—*Of Occasions of Exercising Faith, and of its Marks.*

1. Occasions of exercising faith are various and manifold, some easy, some difficult, some necessary, others almost necessary, some interior, others exterior. Occasions, which we have nearly always present, provided we recognize them, are easy. For instance, as often as God and his severity, mercies, threats and benefits come to the mind; as often as the conscience is stung by the recollection of sins; as often as each one feels himself drawn away from sin by the fear of death, of judgment, of hell, of God himself; as often as he thinks of any duty of the christian religion discharged or to be discharged; when he devoutly bends the knee, when he piously lifts his eyes to heaven, when he makes the sign of the cross on himself, when he venerates holy images, when he recites the creed, when he hears, reads, writes or names God,

Christ, the Gospel, Sacraments, and numerous other like things; when he assists at the sacrifice of the Mass, the canonical hours, the burial of the dead, and other ecclesiastical functions; for in these actions of faith can be overlooked for no consideration, since the greatest Sacraments of christian faith are annexed to them. Other more difficult occasions are those which are not at hand, but require some reflection of mind, such as those things that are contained in the sacred writings, whether they be histories or the praises of God, whether prophecies or moral precepts, or whether it be the life of Christ, and his passion and resurrection. Necessary occasions are those in which we are bound, under guilt of grievous sin, to profess faith exteriorly, of which subject theologians treat; those, also, in which any one can scarcely be placed without exercising faith. Of this kind are obedience and almsgiving; for no one can perfectly obey and give alms, without beholding Christ in his Superior and in the poor man; but this contemplation is by faith. Those are called almost necessary, which arise from intimacy and intercourse with unbelievers, and from temptations against faith; for then acts of faith are to be elicited. The interior are occurring continually, for God's countless favors to us, grace, charity, lights, movements of the heart and consolations impress faith on a waking mind. In fine, the external are

taken from things outside us. For do not the earth, heavens, air, water, and whatever is contained in them, most obviously present faith to us? Does not fire bring hell and purgatory to mind? Do not the trophies of the cross raised aloft, sacred images, belfries, basilicas consecrated to God and the saints preach faith? The waking mind will not allow these and similar occasions to escape, but shall be encouraged by them to exercise faith.

2. These are the marks and tokens of perfect faith: 1) Simplicity and renunciation of all inquiry and curiosity, such as was in Abraham, when he prepared himself to sacrifice his son. 2) When one feels himself so fixed and steadfast in faith, that he thinks he cannot ever be separated from it by any means. 3) When one perceives himself animated to exercising heroic actions of faith, and easily embraces chances offered of performing the several duties of faith. 4) When we rejoice at the faith and salvation of our neighbors, grieve for their ruin, and ardently wish for the conversion of all infidels.

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§3.—*Of the Effects of Faith.*

1. The Angelic Doctor specifies two effects of faith: fear of God and purity of heart. Now, that fear springs from faith is inferred from these words of Saint James (ii, 19): "The devils also believe and tremble." Saint Augustin's

opinion, too, is celebrated: If he has begun to believe, he has begun to fear likewise. But fear is a detestation of sin, lest one incur temporal or eternal punishment, lest he lose glory and offend his Creator. There are four species of it. For, *first*, fear is mundane, which is always bad, since one is turned away from God, because he fears to endure the troubles of the flesh and to lose the goods of the world. The *second* fear is servile, when one through fear of hell abstains from sins, and here commences to be good, because it is the beginning of conversion and the road to charity. The *third* is called initial, when one retreats from ill because he fears on one side to incur penalties, and on the other to be separated from God. The *fourth* fear is that of which we sing (Ps. xviii, 10): "The fear of the Lord is holy, enduring for ever and ever," and is called filial proceeding from the love of God, since a man avoids evils and lives uprightly through sole reverence and veneration of God, whom he loves. Its own great advantages excite us to this fear; for fear is the beginning of wisdom, the starting-point of justice, the expulsion of sin, the protection of virtues, the door of salvation, the ornament of the Saints. The Scriptures excite us (Ps. xxxiii, 10): "Fear the Lord all ye his saints," and (Ibid. cxi, 1): "Blessed is the man that feareth the Lord," and (Ibid. xxxiii, 12): "Come, children, hearken to me: I will teach

you the fear of the Lord." Different considerations excite us, namely: that of our own frailty, because we are often disturbed for the lightest reason, and ought, therefore, always be in dread of lapsing; of the bitterness of Christ's passion, for from the nature of the remedy the gravity of wounds and weakness is easily perceived; of the severity of divine justice, for if God spared not the rebel angels, if he cast our first parents out of paradise for eating of an apple, what shall wretched sinners expect, who dwell in houses of clay and have an earthen foundation?

2. Acts of the fear of God are of the following kind: 1) To realize the gravity of sins, and to ponder on God's severity and justice. 2) To be penitent for past life and duly to satisfy for it. 3) To fly all imperfections, however light, according to that of Ecclesiastes (vii, 19): "He that feareth God neglecteth nothing." 4) To be strengthened against temptations, for evils shall not befall him who fears God. 5) To keep God's commandments and to walk carefully in his presence, and always to dread one's self.

But the occasions of rousing the fear of God in us are many, and particularly sudden deaths, thunders, lightnings, storms, magistrates, rulers, ministers of justice, plunderings of cities, conflagrations, murders, unexpected accidents, consciousness of past life, the orthodox faith itself and all its mysteries and sacraments. Lastly,

the indications of chaste and filial fear are not to dread the coming of the Bridegroom, but to long for it; for she is an adulteress, who desires her bridegroom to delay, and fears lest he may come; to refrain from sin on account of God's offence alone, even though no punishment were to be inflicted for it; to be willing to endure hell, if a choice were given, rather than to sin; to attend to the amelioration of morals with great care and solicitude, and to aspire to the imitation of Christ; to think humbly of ourselves, and always to fear destruction, as it is written (1 Cor. x, 12): "He that thinketh himself to stand, let him take heed lest he fall."

3. The other effect of faith is purity of heart, of which the Apostle Peter says (Acts, xv, 9): "Purifying their hearts by faith;" for the impurity of anything consists in this, that it is commingled with things more vile; but a rational creature, since he is more noble than all things temporal and corporal, if he mingle with them, contracts uncleanness, from which he cannot be purified, unless he turn to God by a contrary movement; but this conversion has its beginning from faith, and therefore purity of heart is said to be the effect of faith. And if cleanness of body and raiment, pleasing as well to the man procuring it as to others, is salutary and most agreeable, how much more purity of heart? For this carries off remorse of conscience, rejects

sins, heals wounds, and invites God and angels to love of the soul; this opens the mind's eyes to see God by an act of sublime contemplation, as it is written (Matt. v, 8): "Blessed are the clean of heart: for they shall see God." The actions of purity are, to put off love of visible things; to cast aside too great affection towards self, towards this life and temporal welfare; to purge the thoughts from evil and vain apprehensions; to keep one's self unsullied from sins both grievous and light; mentally to cleave to God and heavenly things.

Chapter IV.—Of Hope.

Hope is a theological virtue residing in the will, by which we hope for eternal beatitude from the grace of God and antecedent merits. Its chief praise, in which it even surpasses the other virtues, is to be the felicity of mortal life, if there can be any felicity here; for from this are the just blessed, because they have a right to beatitude, and surely expect it; therefore, the Prophet said (Ps. xxxix, 5): "Blessed is the man whose trust is *in* the name of the Lord." Again, great delight springs from hope as the Apostle testifies, who says (Rom. xii, 12): "Rejoicing in hope;" for there is nothing that so refreshes and gladdens the mind wearied in the midst of the world's tempests, as a firm hope of celestial glory. But so great is the estimation of the

noble in this sublime virtue, that it begets the most liberal minds; for it both supplies strength to undertake everything arduous, and powerfully lifts up man towards God, as if he were laden with no burden of flesh, as it is written (Isaias, xl, 31): "They that hope in the Lord shall renew their strength, they shall take wings as eagles, . . . and not be weary." Moreover, God has promised infallible aid to those that hope in him (Ps. xc, 14): "Because he hath hoped in me, I will deliver him;" for Christ has encouraged us to hope by these words (John, xvi, 33): "Have confidence, I have overcome the world;" because a perverse world obstructs our journey to eternity, but if Christ has overcome it, there is no reason why we may despair of victory.

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§1.—*Of the Actions, Occasions and Marks of Hope.*

1. These are the acts of hope: 1) To hope for eternal beatitude of soul and body, and a perpetual home in the City of God. 2) To hope from the Lord for the means of acquiring this felicity, namely; remission of sins, extinction of vices, mortification of passions, acquisition of virtues, victory over temptations, the grace and friendship of God, and, in a word, our sanctification. 3) To hope for the help of the Blessed Virgin, of the angels, and of the saints, either reigning with God, or still living on earth, who

will aid us by their prayers to obtain beatitude. 4) To hope for all these, not from our own merits, but from God's infinite bounty and the merits of Jesus Christ our Savior. 5) On account of such firm expectation of celestial goods to bear all adversities patiently, to despise human things, manfully to undertake everything difficult, not to surrender under toil. 6) To conceive a strong belief of the divine election, whereby the Lord, through his infinite mercy, has chosen us in Christ, that we might be holy and spotless, and sharers of eternal life. 7) To consider not alone the mercy, but also the justice of God, and to sing to one's self that of the Psalmist (xxiv, 10): "All the ways of the Lord are mercy and truth." 8) When we recite the Lord's prayer to say with extraordinary aspiration: "Thy kingdom come," and not only to pray that it may come, but also to hope it is to come.

2. Many occasions of exercising hope present themselves: *first*, when we pray, according to that (1 John, v, 14): "This is the confidence which we have towards him: that whatsoever we shall ask according to his will, he heareth us." 2) In the use of the sacraments, for through them we hope to acquire those blessings for which they have been divinely instituted. 3) During calamities and afflictions (Ps. xxi, 5): "They

trusted in thee, and were not confounded." 4) When our sins strike fear into us; for then we should hope in him, who has given himself for us, that he might redeem us from all iniquity. 5) When we read, write or hear anything regarding acts of this virtue.

But the signs of hope are: joy and gladness of mind in toils and sufferings for Christ; self-contempt and a will prepared for martyrdom, if occasion require; a good conscience; patience with perseverance, because our work shall have reward, though what we hope for may be a while deferred.

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§ 2.—*Of Placing Confidence in God Alone.*

1. Annexed to hope is confidence, by which we firmly expect divine protection in all our trials, adversities and necessities, as well spiritual as temporal. We shall excite this in ourselves on the warrant of the divine promises; for in the holy Scriptures scarcely a chapter is found in which God does not promise aid, grace and consolation to all trusting in him (Ps. liv, 23): "Cast thy care upon the Lord, and he shall sustain thee," and (Ibid. xxvi, 1): "The Lord is the protector of my life, of whom shall I be afraid?" (1 Pet. v, 7): "Casting all your care upon him, for he hath care of you." Christ, too, in the Gospel, prompts us to this confidence by the example of little birds, which do not gather

grain into barns, and yet their heavenly Father feeds them (Matt. vi, 26); by the example of lilies, which do not toil nor spin, and yet are so splendidly clad (Ibid. 28); by the example of the little sparrow, which does "not fall on the ground without your Father" (Ibid. x, 29). All the saints have likewise furnished us the brightest examples of this virtue. Abraham trusted in hope against hope, knowing full well that whatever God has promised he is able also to accomplish. Joseph, Viceroy of Egypt, armed with this virtue, persevered with unshaken courage in so many adversities. Moses, fortified by the same, performed so many miracles. Relying on the same, Josue ventured to command the sun, and the sun stood still, God obeying the voice of man. What need to mention the holy Judges and Kings? What Judith, Esther and Susanna? What the saints of the New Testament? They all hoped in God and were not confounded, and their heart was confident in God.

2. The first action of faith embraces all man's acts; for in all things whatsoever, great and small, and at every moment of life, confidence is to be put in God, that he will never be wanting to his own. Next, other actions are to call upon God in all our necessities, and to have the highest confidence in prayer; if God shall have deferred giving relief, to do manfully and be strengthened, and courageously to bear with the

Lord; when it is ill with us, to turn straight at that moment to God, and confidently complain to him of whatever grieves us; by no means to abandon confidence in adverse occurrences; so to trust in God, that we may not trust in men, because it is written (Jer. xvii, 5): "Cursed be the man that trusteth in man." But God rewards confidence in himself with many largesses. For this deceives none, because "hope confoundeth not" (Rom. v, 5). Great tranquility of life springs from it (Ps. v, 12): "Let all them be glad that hope in thee;" it gives strength in adversity, and renders the mind indomitable to calamity (Ibid. xxv, 1): "I have put my trust in the Lord, and shall not be weakened;" it releases from vices, preserves from fault (Ibid. xxxiii, 23): "And none of them that trust in him shall offend." Finally, it makes men in some measure omnipotent, as the Scripture says (Philip, iv, 13): "I can do all things in him who strengtheneth me," and "through my God I shall go over a wall" (Ps. xvii, 30).

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§3.—*In What Manner We Ought to Depend on Divine Providence, so as to Place Confidence in God Alone.*

1. It will scarcely happen that one places confidence in God alone, unless he acknowledge divine Providence, and entirely depend on it, and allow himself to be ruled and led at its beck.

But Providence is divine being itself, harmoniously governing all things, and fitly setting all in order. And since it is most certain that all things are governed by God's providence, so that not a leaf falls from a tree but at his nod and will; it is necessary that man deliver himself wholly to Providence itself with great hope and innermost resolution, nothing doubting but that he shall have opportune aid for all necessities. Therefore, in all things that we shall undertake, handle and perform, we shall omit none of the attention, labor and industry, which it is fit to employ; then, judging all our service of no value, we shall commit the whole affair to God, expecting from him the beginning, progress and end of all our works. We shall not be anxious and uneasy about ourselves and our concerns, not relying on human aids and counsels, since all these are deceitful and uncertain; but with great peace of mind we shall live for the present, reposing under the shade of the divine guardianship, because it has charge of us.

2. It is also of great importance not to be disconcerted in this matter, nor to fail in courage on account of any sudden and unforeseen occurrence, however inopportune it may appear; for it is most certain, that divine Providence administers even the most trivial matters with supreme care; and, therefore, we shall show ourselves in all respects pliant and docile to the divine dispo-

sition, holding for certain that whatever of prosperity or adversity shall happen to us, has been most wisely ordained from all eternity for God's greater glory and our salvation. But when things occur, by which the whole train of our actions and designs is thrown into disorder, or cut off either by diseases or false accusations, or other like misfortunes, we ought to bow to the divine rule, and completely deliver up our will to eternal wisdom, which will lead us at length to the destined harbor of everlasting felicity through various accidents and various dangers. Whether God wish us to enjoy the best health, or order our body to be wasted by long illness, whether that we be occupied in splendid or in mean offices; whether he command that we live or die, that we endure darkness and desolations, or refresh our soul with continual peace and consolation; we shall always show him a will prepared for either, since he disposes all things wisely, nor is there any one who can resist his will.

Chapter V.—Of Charity.

Charity is the third theological virtue, the animating principle and queen of all virtues, the fulness of the law and essential perfection of our soul, having a twofold relation, namely: towards God and towards our neighbor. And, first, we shall treat of charity towards God, then of the same, as it regards our neighbor.

§ 1.—*Of Charity Towards God.*

1. Charity towards God is that by which we love him above all things amiable, with our whole heart, with our whole soul, with our whole energies, not through fear of punishment or hope of reward, but for his own sake and for his infinite goodness. We have countless incentives to this virtue; for since the good and beautiful are the causes of love, God is the supreme good and all good, of whose infinite beauty the slightest shade ought to be considered the grace and charm of all creatures. But if benefits received are wont to excite the affection of our love towards a benefactor, are not all things contained in the compass of heaven our benefit? The earth, water, air, fire, beasts and all cattle, the birds of the air and fishes of the sea, every tree of the wood, every shrub of the field, the heavens themselves and the sun and moon and stars, the very angelic spirits also are benefits conferred on us by God. That we are, that we live, that we move, that we feel, that we understand, that we are capable of eternal life; all these we have received from the divine bounty without any antecedent merits of ours. And who will not be inflamed with most ardent emotion of charity towards so great and so munificent a Benefactor? To these is added the infinite loveliness of charity itself, whose superiority and excellence are such, that neither

the tongues of angels, nor prophecy, nor the gift of miracles, nor alms-givings, nor martyrdom itself are thought by the Apostle of any worth or merit, if charity be wanting (1 Cor. xiii, 1–3).

2. And so this primary virtue, since it imparts form and life to the remaining virtues, ought to be cultivated with as much care and attention as we are wont to bestow in the treatment and preservation of bodily life. For as man dies when the soul leaves the body, so also when charity, which is the spiritual life of the soul, departs from it, the soul itself is considered dead in the sight of God, and becomes loathsome as a putrid corpse. On this depend the entire law and the Prophets; this is the aim of all God's laws; this the sum and highest commandment of the Gospel: "Thou shalt love the Lord thy God with thy whole heart, . . . this is the greatest and first commandment" (Matt. xxii, 37, 38). Finally, in this consists the essential perfection of the christian religion, this is the mark of God's children and the highest pitch of spiritual life. For our end, towards which we advance, is God; but charity unites us to God, as the Scripture says (1 John, iv, 16): "He that abideth in charity abideth in God, and God in him;" therefore, charity joins our soul to its ultimate end, and with it we possess all gifts, all virtues.

§2.—*Of the Acts of Charity Towards God.*

These are the acts of charity towards God: 1) To love God as the supreme good and our end on account of the benefits which we have received and which we hope from him. 2) To love God simply for his own sake. 3) To wish God all his goods, as wisdom, goodness, justice and his other attributes for this sole reason, that they are his goods. 4) To rejoice for his perfections, and because he is adored by the angels and saints, and service is paid him by all things. 5) To desire that every creature acknowledge and worship him; and that infidels be converted to the faith, sinners to a good life. 6) To be sorry as well for one's own sins, as for those of others, because they are injurious to God. 7) Firmly to resolve faithfully to keep all God's commandments, because it is written (John, xiv, 23): "If any one love me, he will keep my word." 8) To hate all things which we know to be displeasing to God; and to rejoice at those which please God, whether they be sweet or bitter. A proof of love is, to ask perseverance of God with very earnest prayers; very ardently to desire union with God; to rejoice in penalties and troubles of every description for God's sake; to command acts and services of all virtues, and cause that they be performed for God alone; for charity is the queen of virtues, and the record of work is a demonstration of

love. Lastly, the most perfect act of charity and most noble of all actions, which can be performed by man for God's sake, is martyrdom; for there is nothing more precious and dear than life (John, xv, 13): "Greater love than this no man hath, that a man lay down his life for his friends."

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§3.—*Of Occasions of Exercising Charity Towards God, and of its Symptoms.*

1. Occasions exciting the love of God in us are without number. For God's favors, which ought to inflame our love for God, are infinite, because "he made us, and not we ourselves;" he governs and conserves us; he has adorned us with many endowments, with talents, strength, health, honors, riches and countless other prerogatives of soul and body; he has redeemed us from the slavery of the devil; he has ennobled our soul with grandest gifts of grace. These gifts are common and known to all; but others more recondite are found, which properly belong to individuals, of which kind are: Good education and piety of parents, to have drunk the true religion with a mother's milk, moral training of masters, to have been endowed with a good disposition, preservation from many evils, rescue from many dangers, to have risen after falling, withdrawal from the world, vocation to religion, and several other favors of the same sort, which can scarcely

be enumerated. And this is the *first* occasion of loving God, as beneficent and generous towards us. The *second* occasion then presents itself to us, when God is thought of or named, and his attributes come to mind or are mentioned, such as his power, wisdom, goodness, immensity and other perfections, which are called *purely simple* by divines, the consideration of which shall excite in the human heart great love towards the most high and perfect God, than whom nothing greater and better can be conceived. The *third* occasion is the love itself of God towards men, because "he hath first loved us" (1 John, iv, 10). The *fourth* occasion is the sort of friendship which God has with men; for it is written, that faithful and good men have been made partakers of God's friendship (Wis. vii, 14); and Christ called his Apostles friends (John, xv, 15): "Because," says he, "all things whatsoever I have heard of my Father, I have made known to you." But a friend is to be loved for his own sake with reciprocal affection.

2. The *first* and surest token of our love for God is, willingly and courageously to bear for God's sake everything however untoward, grievous and hard. For lovers invariably think themselves happy, when they endure adversity for those whom they love. The *second* token is, to love God in such a manner, that through excess of love we may be carried away beyond ourselves,

so as to be oblivious of all other things and almost of ourselves. For extraordinary love, such as is that of God, admits no associate. The *third* is an assiduous habit of praying, for he who loves will always desire to enjoy the conversation and society of the person loved. The *fourth* is affection for Christ our Lord, and for his passion and death. For this is the loadstone of our love, which more alluringly wins, more closely binds, more powerfully affects our devotion. The *fifth* is the rejection and despoiling of every affection and love for all things that are not God, and transfusion into God alone, so that no solace may be taken in creatures. Such was the sign in the ancient Fathers inhabiting frightful solitudes, who with the highest praise and admiration preferred divine love to all things.

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§4.—*Of Charity Towards Our Neighbor.*

1. The theological virtue, by which we love God and our neighbor, is one and the same, for one God is the reason and cause of either love. Now, charity towards our neighbor is that whereby we love men, as well friends as enemies, for God's sake. But to love for God's sake is nothing else than to love them, inasmuch as they share in themselves something of God, and that they may attain to the goods of grace and glory, and because God wishes us to treat them with love. And though the love of God be much

more noble than that of the neighbor, still the former is completed and perfected by love of the neighbor, as John says (1 John, iv, 12): "If we love one another, God abideth in us, and his charity is perfected in us." Nay, the charity of God without that of the neighbor is vain and illusive on the evidence of the same Apostle, who says (Ibid. iv, 20): "If any man say, I love God, and hateth his brother, he is a liar."

2. But many motives induce us to love our neighbor. *First*, the necessity, utility and facility of love; for "Love . . . is the fulfilling of the law" (Rom. xiii, 10), and all the law is fulfilled in the single expression: "Thou shalt love thy neighbor as thyself;" again, by loving our neighbor we make his goods our own (Prov. xviii, 19): "A brother that is helped by his brother, is like a strong city;" lastly, the precept of love can be fulfilled by all, by the poor man and by the rich, by him who is in health and by the infirm. *Secondly*, the example of Christ, who loved us and cleansed us from our sins in his blood; and if God hath so loved us, we too ought to love one another. *Thirdly*, the edification of our neighbor (John, xiii, 35): "By this shall all men know that you are my disciples, if you have love one for another." *Finally*, our very condition of neighbors, because, indeed, all of us men are mutually brethren and members of one body in Christ, called to the same glory and

faith, of all whom there is one Father, who is in heaven.

3. These are the actions of charity towards our neighbor: 1) To be affected towards all men, inasmuch as they are capable of beatitude in God, and on account of God, and to wish them all the blessings of grace and glory; external and corporal goods also, as far as they contribute to acquire the true good of beatitude. 2) To rejoice at all their spiritual and temporal goods, to grieve at their ills. 3) Immediately to quench the sparks of all bitterness, suspicion and aversion springing up in the mind against any one, and to interpret all in the better sense. 4) To excuse others' defects, and modestly to overlook and conceal them. 5) To bear injuries and offences with equanimity, because "charity is patient, is kind, beareth all things, endureth all things." 6) Not to seek one's own interests, to anticipate others in services and duties, to assist all by counsel, word, work and example. 7) To love our enemies, do good to those who hate us, pray for those who persecute and calumniate us; and to have a mind ready to sacrifice our life for their salvation.

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§5.—*Of the Occasions and Marks of Charity Towards Our Neighbor.*

1. As many occasions of charity towards our neighbor spontaneously present themselves, as

are his needs and miseries, both corporal and spiritual. To the body belong the corporal works of mercy, namely: to feed the hungry, to give drink to the thirsty, to clothe the nakedness of the poor, to give hospitality to strangers, foreigners and aliens, to visit the sick and prisoners, to redeem the captive, to assist at the burial of the dead, and to bury their bodies, if necessary. To the soul appertain the spiritual works of mercy, that is, to correct sinners opportunely, affectionately and effectually, to teach the ignorant, to rescue unbelievers from their errors, to instruct the rude and illiterate in matters of faith and morals, rightly to counsel the doubtful, to console the sorrowful and afflicted, to bear injuries patiently, to forgive offences readily and cordially, to pray for the neighbor's salvation. But in nothing is charity exercised more than in fraternal correction and in the spiritual instruction of the uneducated. And, indeed, correction towards sinners is to be used by all, as Christ commanded, saying (Matt. xviii, 15): "If thy brother shall offend against thee, go and rebuke him between thee and him alone." But how and to what extent this precept may bind, and of the practice of this correction, theologians discuss many points, which are to be enquired from them. Instruction, however, does not regard all, only bishops and pastors of souls, and others by profession destined to this duty. But this occa-

sion of assisting our brethren is very comprehensive, if only charity, which is patient and kind, overcome the *difficulties cropping up*.

2. Now, the *difficulties* are many. The *first*, if any persons approach us for the purpose of discipline or penance, they may come unprepared and led by mere custom. The *second*, if the hearer does not understand what we propose for his soul's salvation. The *third*, when we observe that they are not moved by our words. The *fourth*, when little or no hope of amendment is shown. The *fifth*, when we are detained by some important engagement, from which we reluctantly permit ourselves to be taken away. The *sixth*, when we bear unwillingly the disgust of always hearing the same, repeating the same things. The *seventh*, when hearing the vices and temptations of others we ourselves are buffeted by the same. Charity will supply the remedies of these difficulties; for, *first*, we will kindly teach those who come unprepared, and God will lead them into the right path by our ministry. *Secondly*, we ought to lower and accommodate ourselves to the capacity of all. *Thirdly*, all means are to be tried, he is to be felt, pricked, pinched, as if he were oppressed with a lethargic disease. *Fourthly*, when we shall have done our duty, the rest must be left to God. *Fifthly*, nothing is to be preferred to charity. *Sixthly*, a maternal affection is to be assumed, and all will seem new. *Seventhly*,

so much the more easily shall we be delivered from our own ills, the more mercifully we are afflicted and wearied by those of others.

3. The following are the *marks* of charity towards our neighbor: 1) An ardent desire for the salvation of souls, and a will prompt and ready to bear anything for our neighbor's salvation. 2) Perseverance in the love of our neighbor, though he may not correspond with it; compassion for others' misfortune, as if it were entirely our own. 3) To despise none, to judge none, nor to abandon concern for a brother, though he may not amend. 4) To forgive all injuries from the heart, and to feel great sorrow when we ourselves offend any one, so that remorse of conscience cease not, till we shall have reconciled him to us. 5) But if he decline reconciliation, or be absent, we must do what is in our power, and in the depth of our heart the law of charity is to be fulfilled towards him, by uniting him to our affection, and then all trouble of conscience shall cease. 6) In fine, it is a sign of charity towards our neighbor existing in us, not to be angry, although he may visit us with many disfavors and insults, and may detract us and tear our reputation to pieces.

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§ 6.—*Of Zeal for the Salvation of Souls.*

1. Zeal is an effect of love, wherefore, since charity is the most excellent love, from it like-

wise springs zeal of procuring the salvation of souls by every effort, as a thing most pleasing to God, "who wishes all men to be saved, and to come to the knowledge of the truth." By this zeal we co-operate with God towards a most divine work, as S. Denis the Areopagite writes, for which the eternal Word came down from heaven and was made flesh, and labored assiduously for thirty-three years, and ultimately died on the cross. Since then each of us has been called to the perfect love of God, we ought to be most desirous and zealous for his glory, and exceedingly grieved that God himself, the fountain of all goods and our everlasting good, has so few who truly fear, love and worship him as is befitting; to deplore which evil we shall invite even things devoid of sense, exclaiming with Jeremias (ii, 12): "Be astonished, O ye heavens at this, and ye gates thereof be very desolate." Likewise, considering the very grievous and numerous sins of unbelievers and bad christians, and God incensed on their account, we shall be moved to compassion and to affording help to those in danger.

2. Let us propose to ourselves the very ardent zeal with which holy men have been on fire. Moses, to appease God, burst forth even into these words (Exod. xxxii, 31): "Either forgive them this trespass, . . . or strike me out of the book that thou hast written." Elias, when he had retired into a certain cave, groaned, say-

ing (3 Kings, xix, 10): "With zeal have I been zealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant." With what tears has Jeremias bewailed the devastation of Jerusalem! Saint Paul exclaimed (2 Cor. xii, 15): "But I most gladly will spend and be spent myself for your souls." But what more ardent than the zeal of Christ, who for our salvation "became obedient unto death, even the death of the cross?" To imitate this zeal we ought to take upon ourselves the sins of all together with our own, and for their satisfaction offer the infinite merits of Christ our Lord to the eternal Father, that out of his immense love he may deign to be favorable to all. And if men with doubtful hope of perishable riches undertake very long journeys, undergoing great dangers and hardships, what ought we to do for winning souls, one of whom is more precious than heaven and earth?

3. But the practice and use of zeal consists in the following: It is necessary to have a very broad and liberal spirit, that may embrace all parts of the earth and all mankind, and may be desirous of the salvation of all, so that in reality and words we may say with the Apostle (1 Cor. ix, 22): "I became all things to all men, that I might save all." Our acumen is to be sharpened to devise various ways and suitable means for the different kinds of men, in order to the improve-

ment of morals, the extirpation of heresies, the conversion of unbelievers, the conciliation and preservation of concord, the advancement in good of all states and ranks of persons, not by a sudden and quickly vanishing fervor, but by stable and true charity. With an upright and unyielding will all difficulties are to be overcome, that might retard or impede measures undertaken for the salvation of souls. We must so attend to the amelioration of others, that our own salvation may be more abundantly cared for than that of others, and that, according to the maxim of Saint Bernard, we may be like to basins irrigating others from what overflows, not to pipes which pour out all the water to another place, retaining nothing for themselves. As great industry is to be applied to procuring the salvation of others, as our forces strengthened by divine grace will supply; then a great dread is to be conceived of rendering an account to God, if we shall have been negligent in this matter. Finally, we must pray constantly for those who need our spiritual service; and all are to be helped by good example and holy conversation.

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§7.—*Of the Effects of Charity.*

1. The effects of charity are of a twofold kind—for some are interior, namely: joy, peace and mercy; some exterior, to wit: beneficence, almsgiving and fraternal correction. Joy is an

effect of the will proceeding from love, on account of the presence of good that is loved. But we ought to rejoice at the presence of God in us, at all God's goods and perfections, at the beatitude promised us, at the union of the Word with human nature, at the wonderful presence of Christ in the Eucharist, and at the goods of our neighbors, whom we love as ourselves. Peace is a complete harmony and union of appetites in true good, and is a true effect of charity as its own act, or as a certain relation consequent on an act of the same charity. But charity unites us with God, that we may love him with our whole heart and refer all things to him; it unites us with our neighbor, that we may love him as ourselves, and desire to accomplish his will as our own, because it is the character of friends to have the same wishes and dislikes. Finally, it causes us to be in harmony with ourselves, because our heart looking to God alone does not go after contrary things. Hence, peace follows, which is not found except in the just, of whom it is written (Ps. cxviii, 165): "Much peace have they that love thy law." Mercy is grief or sadness at another's ill, involuntarily considered as one's own, which the sympathizer wishes to relieve as far as in him lies and he conveniently can. By this virtue we imitate God, "who makes his sun to rise upon the good and bad," wherefore, it is said to us (Luke, vi, 13): "Be ye

. . merciful, as your Father also is merciful." Of the same it is written (Matt. v, 7): "Blessed are the merciful: for they shall obtain mercy." In fine, from its works we shall be judged on the last day, for the Judge shall say (Matt. xxv, 35): "I was hungry and you gave me to eat: I was thirsty and you gave me to drink;" and (James, ii, 13): "Judgment without mercy to him that hath not done mercy."

2. Beneficence is a good affection of the will joined to work, whereby, for God's sake, we confer benefits on all to whom we can bestow. This action of charity our Savior always afforded, who "went about doing good and healing all." The Apostle commends the same saying (Heb. xiii, 16): "Do not forget to do good and to impart: for by such sacrifices God's favor is obtained." At length, without this there is little or no fraternal charity, because the proof of love is the display of work (Cant. viii, 7): "If a man should give all the substance of his house for love, he shall despise it as nothing." Almsgiving is an act of charity, by which, for God's sake, we relieve another's misery. And great is its utility, for "as water extinguishes fire, so almsgiving extinguishes sin." And: "Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day" (Ps. xl, 2). But when almsgiving falls under counsel, when under precept, is to be enquired of

theologians. Fraternal correction is that which applies a remedy against sins, in as far as they are an evil to the sinner himself, for his amendment. This appertains more to charity than the reparation of exterior loss or of bodily injury; for the soul is nobler than the body, and to withdraw a brother from sin is a more meritorious act than to supply bread to the hungry.

Chapter VI.—Of Prudence.

As faith holds the first place among the theological virtues, so also does prudence among the moral. For it affects the understanding, whose action precedes the operation of the will; then it presides over the duties of the other virtues, so as to be their rule, according to which all these are directed. But prudence is a virtue of the understanding, from whose guidance in any business that occurs we know what is lawful, what unseemly, what is to be desired, what avoided; or, as some more briefly express it, it is the right manner of doing things.

§ 1.—*Of the Parts of Prudence.*

1. The subjective parts or species of prudence are two, namely: particular prudence, which is concerned with one's own individual good; and governing prudence, which is concerned with the common good of others. This, again, is fourfold: economic, by which one rightly governs the fam-

ily; political-governmental, by which one rightly administers the state or realm, to which is annexed legislative or law-giving prudence, by which one enacts suitable laws; purely political, by which subjects rightly dispose themselves concerning the common good of the realm; military, by which warfare is rightly administered.

2. The *integral parts*, which constitute prudence itself, are those functions of the mind without which the use of prudence is not perfect. The *first* of these is the memory of past things, for he who by memory will have more deeply traced back assemblages of men, armies, covenants, conditions, origins, dissolutions, griefs, joys, manners, judgments, and so many changes of kingdoms, shall also be able to make provisions for the future. For all things, of which ancient, mediæval and modern histories are full, are the same, and nothing new under the sun. But in histories this is most profitable, that in them we find, without labor, what others have gathered with toil. There we see the virtues of the good, which we may imitate, and the vices of the wicked, which we may shun. The *second* is understanding of present things, or the power of rightly estimating good, that is set before us at the present, by laying the matter bare and observing it without the color and coverings which are wont to deceive us. The *third*, docility, application of the mind to receive the admonitions

and counsels of others. It is the privilege of God alone to need no one, but men ought to use their own and others' prudence, especially as every one sees more in another's business than in his own. He who takes counsel from himself alone, uses a fool for adviser. The *fourth*, expertness in devising what conduces to the end. The *fifth*, reason, or a ready faculty of reasoning. The *sixth*, foresight, by which we may foresee things remotely placed. For the part of a prudent man is to discover from a watchtower whatever can happen, lest he may sometimes have to utter that very foolish saying: I had not thought it. The *seventh*, circumspection, accurate consideration of all circumstances, lest any of them vitiate the action. The *eighth*, caution, to which it belongs to avoid extrinsic impediments that can obstruct good designs, lest in such propinquity of good and evil vice may be embraced for virtue.

3. The *potential parts* are three: *Eubulia*, good counsel, which is concerned with easily finding means. *Sinesis*, that is, penetration in judging well of those things defined by some law. *Gnome*, that is, sagacity in giving judgment on those things not determined by any law, and which nevertheless come into practice, and a greater difficulty occurs in these. But these parts are called potential, because they are attached to prudence as if attendants, so that they have not the whole force of the principal virtue. But

without prudence no one can be truly upright. For as with architects no work proceeds rightly without line and plummet; so neither with us, in the absence of this guiding rule. It has been rightly said by some one, that prudence is the art of living, as medicine is that of health. Experience, the most effectual teacher of things, and memory or knowledge of the various things from histories and customs produce it. But he is the most prudent, to whose mind occurs what may be needed for action; he comes next who obeys another giving wholesome advice. He who knows not how to judge for himself, nor to comply with another, is of the lowest capacity.

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§2.—*Of the Acts of Prudence.*

1. The *first act* of prudence is to take proper measures, by enquiring what means and what circumstances may be necessary, in order that a work may be done with propriety and according to virtue. To this part of prudence God adds a gift of the Holy Ghost, which is called counsel, for those things, which we cannot attain to by human reason, which are very numerous, inasmuch as they are peculiar and contingent; so that it has been, therefore, said by the Wiseman (ix, 14): "The thoughts of mortal men are fearful, and our counsels uncertain." But the *first rule*, which we ought to use for consulting well, is the divine law (Ps. cxviii, 24): "And thy

justifications my counsel.'' For whatever is in any way contrary to divine law, ought to be outside our deliberation. The *second rule* is prayer to God, to direct us in the right path and teach us to do his will. The *third*, diligent examination and meditation of those things regarding which counsel is taken. The *fourth*, not to ascribe much to self, and as the Wiseman says, not to rely on one's own prudence. The *fifth*, in graver matters to employ suitable consultors, who may be free, faithful and constant, who can be forced from good will neither by filthy lucre nor by interest of parties. ''There is safety, where there is much counsel'' (Prov. xi, 14).

2. The *second act* is, after consultation to judge rightly, which of the means found may conduce more to obtain the end; and this is properly discretion, the mistress of all virtues, fixing for all their measure and order, without which virtue shall be vice; by which true things are distinguished from false, certain from uncertain, useful from hurtful, good from bad. But though discretion be the gift of God alone, yet the holy Fathers lay down certain laws regarding it, which are nearly of this kind: It is necessary to gauge the extent of our powers, and to enter on a line of conduct in keeping with their measure, for all things do not suit all. Lest the spirit of error may sport with our zeal, let our ''service be reasonable,'' for ''the King's

honor loves judgment." The practice of a good work is to be undertaken in such manner, that we may not slay the flesh, but its vices. Necessary refreshment of food and sleep is not to be denied the body, and spiritual exercises themselves are occasionally to be interrupted, that they may afterwards be resumed more fervently. We must beware, lest deceived by outward appearance we may adopt vices for virtues, and because discretion is rarely found in men, the virtue of obedience ought to supply its place, so that we may regulate our life entirely by its direction.

3. The *third act* is to prescribe and command, that what has been determined be performed. And this command is a peculiar and principal action of prudence; for even the wicked may be strong in counsel and judgment, but true prudence is found only in the good, who are solicitous and attentive in executing good works. Besides, the end of prudence is that the work may be done, and if any one rightly deliberate and judge, yet move not his will to the work, he shall be judged imprudent, because the ultimate effect and end of prudence are wanting to him. Solicitude, by which we may most promptly perform things commanded by prudence, is therefore necessary; in which matter this is first to be provided for, that we generously remove all obstacles interior and exterior. Then the same

diligence is to be applied to each individual good work that we would use, if our entire salvation depended on each of them. Finally, we are to strive to perform each work with equal fervor, as if it were to be the last, and we had to depart from life the moment it was finished.

§3.—*Of Election.*

1. Election, the daughter of prudence, is so bound up with its works, that without good election there is no prudence, and without prudent counsel and right judgment there is no election. Therefore, in the syllogism of prudence, as they say, the premises are counsel and judgment, but the conclusion is the choice of the will, by which we wish and desire those things which we have learned from certain reason to be serviceable to our use. There are two things to be considered in the present matter: the ultimate end of man and our weakness after the fall of our first parent. Man has been created for God's greater glory and praise; not only that he may know, worship and love God, and procure the same to be done by others; but also that he may perfectly perform his most holy will, and setting aside all private advantage, entirely conform to the wish of his maker, regard him alone, and direct all his consultation and deliberation to him as to their goal; nor may he use end and means in reversed order, as some do; but let him seek the end by

itself, and for its sake select means that may be suited to its attainment. But after the sin of our first parent, that power of our soul which directs and governs our actions, received a double wound, one in the cognition, the other in the will. For our mental penetration is so blunted by the appearance of perishable things, is so disturbed by the tumult of rebellious appetites, that though it may generally understand vice is to be shunned, virtue to be followed; still, when occasion requires, it perceives not the gravity of sin, but seizes evil itself counterfeited with the mask of good; therefore Solomon says (Prov. xiv, 22): "They err that work evil." Again, although it may see what is to be done, what not; may desire even to correct life, change morals, the will is weak, and does not rouse the faculties with sufficient authority to perform what reason counsels. And this is what the Apostle writes (Rom. vii, 19): "The good which I will I do not: but the evil which I will not, that I do."

2. This twofold evil is to be remedied by contrary expedients, and, first, there must be the clearest light in the mind, illumined by which it may understand, resolve, command what may be actually requisite for perfectly obeying the divine will and acquiring virtues. Then it is necessary that an efficacious command follow to all the faculties, both rational and sensible, and to the very members of the body to perform ex-

actly all those things which prudence has prescribed. But in this consists the entire election of which we speak, that it bring light and strength to the mind, and effectually remedy that twofold defect. For what does it mean to elect? Nothing else assuredly than that a man understand, and clearly perceive and decide what is to be done or omitted according to virtue and the will of God; and then efficaciously will to accomplish in deed that same thing which has been known and decided on.

3. Many advantages of election can be gathered from the foregoing. For it prevents us being driven like sheep to anything that offers, and causes us to know and propose to ourselves an end, and to refer all things to God. It results from it that good works, the use of the Sacraments and other instruments of our salvation are of greater merit and efficacy than if we were rashly carried after them with thoughtless impulse. Then we become accustomed to conquer ourselves, which is the noblest sort of victory, for while nature protests and resists, we set bounds to ourselves, and command what we judge conformable with the divine glory. Hence, too, arise constancy and stability in exercises, which we have assumed with previous mature consideration; hence peace, security and tranquility of mind, when we are either certain, or probably hope, that whatever we do is not for-

eign to the desire and will of God; hence the rectitude of our actions, which are referred to God alone with pure and simple intention.

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§4.—*Of the Matter and Manner of Election.*

1. It must be determined first of all, that those things, which come under election, ought to be of themselves good, or at least not bad, and such as to be in keeping with customs of orthodox faith. Then the matter subject to election either is the fixed and immutable state itself of our whole life, as of holy orders or matrimony; or is other things, which can be changed from time to time. In fine, some of the things, which are elected, are uncertain and doubtful, regarding which it may be really necessary to take counsel; others are certain, in which consultation has no place. The uncertain things are those, which, in a fixed state of life already established, concern the reformation and proper arrangement of that same state; of which sort are exercises, laws and regulations necessary to attain perfection in the mode of living adopted. The certain things are those, of which there is no uncertainty, as to whether they ought to be adopted or not, but there is doubt regarding the manner only, or they are proposed to the will, that it may more effectually either decline or follow them. Of this kind are those things, which regard the extirpation of bad habits, the

moderation of affections, the pursuit of virtues, the overcoming of temptations, the regulation of the mode of living, and the deportment of the exterior and interior man. Concerning those things of which immutable choice has been already made, nothing remains to be elected; but if any one rashly and actuated by a depraved affection shall have chosen something, which it is not lawful to retract, let him compensate the loss of election by probity of life and expertness of works, by no means shrinking from his purpose. But if any one shall have chosen something that can be changed, there is no reason for him to violate such election, if it has been duly made; and if he has not acted sincerely, it is expedient to rectify it, that more abundant fruit may be produced.

2. The manner of election is twofold. The former is, when divine power so impels a man's will, that all doubt is removed about following that impulse, whether that occur suddenly or after some previous interior motion; and it is certain that happened to the holy Apostles Matthew and Paul, when they were divinely called, and also to Saint Augustin. The latter manner is, when a man freely exercises his mental faculties with a soul void of all disturbance, and taking account of the glory of God alone and of his own salvation, carefully examines the matter on

which he deliberates, with its motives on either side; and at length, all things being accurately discusesd and prayer devoutly offered to God, resolves what is to be done by him in the given case. Moreover, before all consultation on a serious affair, it will be useful to make a confession of sins with great contrition of soul; then some more retired place is to be selected, to which he may withdraw, who wishes to determine upon anything, with a mind tranquil and disengaged from all earthly care, and free from all excitement. But there is nothing more requisite than this tranquility of mind to make a holy choice, when for instance the soul agitated by no contending spirits freely exercises its natural powers.

3. For either mode of election these rules are to be observed: It is necessary that the person choosing feel within himself that all affection, which he has towards the thing chosen, proceed from the view and love of God alone. God's clemency is to be implored, that he may deign to inform the mind and incline the will to what is better. We must lean to neither side, the mind being ready without partiality to embrace that which we know to be better adapted to the divine glory and our own salvation. The benefits and aids to salvation, which shall result from undertaking such business, are to be weighed, and also the losses and inconveniences; and, on the other hand, the losses or gains, which may follow from

its omission, are to be considered; then it is needful to reason on both sides, and to decide the choice according to the dictate of prudence. It must be considered what each one would counsel a friend in doubt about such an election, and that is to be chosen which would appear to be the advice that should be given to another. We are to think carefully what a person placed at the point of death would do in that case, or would wish to have done when standing before God's tribunal. Lastly, the election being made, we should at once have recourse to prayer, and the choice is to be offered to the Lord, that, if it please him, he may accept and confirm it.

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§5.—*Of the Principles, Occasions and Marks of Prudence.*

1. The principles of prudence, from which it springs and by which it increases and is preserved, are several: 1) Nature, both by reason of synteresis, which is concerned with universal practical principles, and by reason of temperament, which in some is better adapted than in others, for consulting and judging, and by reason of advanced age, which from long practice has great aid towards prudence. 2) Experience, which from similar cases teaches to judge in a similar or dissimilar manner. To this belong the teaching of seniors and examples, of which mention has been made before. 3) Right and mod-

erate affection, on which prudence depends as to all its acts, but particularly as to mandate; for depraved affections cloud the mind, so that it cannot perceive truth.

2. The standard of all virtues is prudence, therefore, both the virtues themselves and all those things which in any way either invite or urge the discharge of acts of any virtue, afford an occasion of exercising it. Wherefore, we shall not hunt after occasions of prudence better than when we shall be circumspectly engaged in acts of individual virtues. For it belongs to prudence to lay down the measure for human actions and fix their limits, beyond or short of which rectitude cannot exist.

3. The *first* and most peculiar mark of prudence is solicitude, or a certain rapidity of executing what is prescribed by the command of prudence; for consultation must be slow and long, but it is necessary to do speedily and without delay what has been decided on. The *second*, the utmost vigilance in taking care of one's self, by searching out any sins whatever, even the most trivial, which otherwise by their smallness almost defy the mind's penetration; for he who "despises small things shall fall by little and little." The *third*, an ingenious care and different devices in procuring the neighbor's salvation; for the more prudent each one is, the more sagacious, acute and industrious does he appear in

aiding those who need spiritual help. The *fourth*, actions of all the other virtues, for neither is christian prudence perfect if even one of the other virtues be wanting. But in particular humility, constancy, peace, fraternal charity and custody of the tongue are as if judges of prudence. For the humble man willingly asks and receives counsel; the prudent man is constant in all his works, has peace and charity towards all, and of the tongue's custody it is written (Eccl. xx, 7): "A wise man will hold his peace till he see opportunity." The *fifth* mark, in fine, is willingly to hear the wise and learned, to acquiesce in their sayings, to peruse their writings and histories. "If thou love to hear thou shalt be wise," says Siracides (Eccl. vi, 34). But this is not so much a mark of prudence, as a short and most safe abridgment for acquiring it.

Chapter VII.—Of Justice.

The supreme virtue, justice, born for others, not for itself, is wholly from without, and pours on to its neighbors whatever it has. This turns men away from mutual injuries, constitutes the whole earth in peace, hurts nobody, claims not what is another's, neglects its own interest that it may guard common equity. But justice is the constant and perpetual will of assigning to each one his right.

§ 1.—*Of the Parts and Actions of Justice.*

1. The integral parts of justice are two, to do good and avoid evil. But in this place good and evil are understood in a narrow sense, so that good is the same as due to another, and evil what is injurious or hurtful to another. The subject parts are general and particular justice. General, which is also called legal, is that by which one acts justly regarding the common good of the state; particular, by which one acts justly regarding the special good of another. This is subdivided into distributive and commutative. Distributive, which consists in rightly apportioning, is twofold: One is called remunerative, which orders honors, magistracies, offices and benefits to be dispensed according to geometrical proportion, considering the dignity and merits of each. The other is punitive, which commands that offenders be visited with punishments, as is befitting. Commutative is that by which one acts justly in his dealings, giving to each what is his according to arithmetical proportion. The potential parts linked and allied to justice are of two kinds: for in certain things is seen indeed somewhat due to another, but that is so great that it cannot be satisfied to equality; in others no legal and strict obligation is found, but merely some moral debt. To the first kind belong religion, penance, piety, reverence and obedience; to the second, grati-

tude, vindication, truth, friendship, generosity and epikeia or equity.

2. The Prophet Micheas stimulates us to this virtue, saying (vi, 8): "I will shew thee, O man, what is good, and what the Lord requireth of thee: verily to do judgment *and justice*, and to love mercy." Of the same the Psalmist says: "The Lord is just, and hath loved justice; his countenance hath beheld righteousness" (x, 8). These are the actions of justice: In superiors, to have zeal for observance of laws, but moderate; for it is a fault to prosecute every fault, and he offends who leaves nothing unpunished; also to prescribe just things, to reward good works, not to be on a level with all, to prefer the profits of subjects to their own interests. In subjects, to obey the laws and commands, to preserve concord, to injure nobody, to prefer the common good to one's own. In these who distribute goods, to observe proportion, to prevent the unworthy from dignities, to choose the more worthy, to detest ambition. In those to whom goods are distributed, to be content with what is necessary for them, not to thrust themselves forward for offices and dignities, not to oppose their election with obstinacy. In all things to cause loss to no one by word or deed or counsel, not to detract, not to prevent another's good, to think well of all men, to give each what is his own, to defend all, and advance them in good.

§2.—*Of Religion.*

1. Religion holds the first place among the moral virtues; for it is devoted to those things which are directly and immediately appointed for the divine honor, and it is a sort of justice of the creature towards God, by which that same creature pays due worship to its Creator and Lord. But the excellence of the divine Majesty urges us to offer supreme honor to God, since he alone is good and powerful; he, "the King of kings and Lord of lords: and we, his people, and the sheep of his pasture," have been created to worship and love him; he, our end, our beatitude and supreme good. We have been purchased by him at a great price, namely: by the blood of his Son, who gave himself for us; he reserved the worship of adoration for himself alone, when he said (Isai. xlii, 8): "I will not give my glory to another;" in fine, he has promised everlasting reward to his worshipers; for he said (1 Kings, ii, 30): "Whosoever shall glorify me, him will I glorify; but they that despise me, shall be despised."

2. The *first* and most peculiar *action* of religion is adoration. The highest esteem of the divine excellence and majesty precede this in the mind, and because these are supreme, immense, infinite, incomprehensible and inexplicable, they beget this judgment, that the greatest honor and reverence are due to God; and hence there exists

in the will an *act of man*, by which he desires to worship God supremely, which is followed by submission and subjection of the whole man, interior and exterior, which is properly adoration. The *second action* joined with the former is the praise of God; for whom we believe supremely worshipful on account of his infinite attributes, him also it is fit to extol with the highest and entirely unique praises. The *third action* is devotion, the *fourth* prayer, of which anon. There are besides other acts of religion, as acts of vowing and swearing, use of the Sacraments, exterior worship and ceremonies, sacrifice, oblations, first fruits and tithes, all which appertain to divine adoration, by which God alone is worshiped and his Son's humanity, and, likewise, images of God and Christ, his cross, and all that recall God and Christ. But we venerate the most blessed Virgin Mother of God, the most perfect of creatures, with another inferior worship, namely: hyperdulia; and to the rest, angels and saints the cult of dulia is given, and their images and relics are honored with the same.

3. There are many *occasions* in christian life of exercising religious actions. Before all, the knowledge which we have of the divine Majesty, when it is begotten, renewed and repeated in the mind, demands adoration and praise of God. And how frequently that happens! How often does God of his own accord come to the mind! How

often does he press himself on our recollection! How often by nature's instinct are we led to the remembrance, and, as it were, the sight of him! How often do his supreme dominion, his sanctity and glory, and immense benefits towards men occur to the mind! But all these supply rich material for performing interior and external actions of religion; unless, perchance, which God forbid, we be of the number of those who, "when they knew God, they have not glorified him as God, . . . but became vain in their thoughts" (Rom. i, 21). There are other innumerable extrinsic occasions, which arise from the public prayers of the church, from sacrifices, rites, veneration of images and other functions, which I willingly pass over, because they are known to all.

§3.—*Of Devotion.*

1. Devotion, the most noble act of religion, is nothing else than a certain will of promptly giving one's self up to those things which appertain to God's worship and service. Its acquisition is difficult, as well on account of the corruption of nature and the various and necessary occupations of mortal life; as on account of bad habit, by which we are accustomed with unbridled liberty to run to and fro through various kinds of thoughts, and on account of the malice of demons, who endeavor to extinguish every

sense of devotion in all. Devotion, as it is an act of the will, is produced from previous consideration of God's benefits and of our own misery and indigence; for we gather thence, that God is most worthy of all worship and love, and that we should adhere to him alone, who can help and bless us, according to that of the Psalmist (cxx, 2): "My help is from the Lord."

2. But venial sins, which lessen the fervor of charity, impede devotion; a scrupulous conscience, which generates disquiet of heart, and darkness and inconstancy and various troubles of mind; bitterness of heart, which is the enemy of peace and dries up the source of sweetness; external consolations, which dissipate the spirit; superfluous cares, which engage and distract the mind; unwholesome curiosity of knowing the doings of others, and things that do not concern us; and, lastly, negligence in guarding the grace itself of devotion already possessed, for he is rendered unworthy of celestial gifts, who either despises them or does not value them, as is befitting.

3. The following are the chief stays of devotion: 1) A fervent and efficacious desire of the same; for the beginning of wisdom is the longing after it. 2) Custody of the heart, as it is written (Prov. iv, 23): "With all watchfulness keep thy heart, because life issueth out from it." 3) The continual remembrance of God, accord-

ing to that of the Psalm (lxxvi, 4): "I remembered God, and was delighted." 4) Frequent use of aspirations, by which, as by wood on the altar of the heart, the flame of devotion is kindled and preserved. 5) Spiritual reading, because the word of God is lightsome, enlightening the eyes of the understanding and inflaming the will. 6) Watchfulness over the exterior senses, because death enters through the windows. 7) Solitude, for the Lord says (Osee, ii, 14); "I will lead her into the wilderness: and I will speak to her heart." 8) Continuance and perseverance in good exercises, from which the regulation and perfection of spiritual life depend. Moreover, the symptoms of devotion existing in the soul are three: The *first* is care of the mind and mortification of irregular affections; for we destroy our carnal desires when we are elevated to heavenly things by ardent devotion. The *second*, spiritual gladness of heart and a certain interior sweetness of soul, which are wont to be the effect of devotion. The *third*, glowing affection towards Christ our Lord and his most sacred passion, which is the source of all spiritual goods.

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§4.—*Of Prayer.*

1. Prayer is an act of religion, by which we worship God and ask blessings from him. Of its nature, excellence and necessity I have spoken fully elsewhere. Here a few things are to be briefly

noted regarding its practice and pursuit for those who profess the mixed life. For those who both devote their time to their own souls and are engaged in the welfare of their neighbors, ought so attend to the pursuit of prayer, that in the midst of numerous and various duties, which they have to perform for their neighbors, their mind can elevate itself to God and diligently commune with him, and draw from him, as from a fountain, all that may be necessary for the improvement of others. Therefore, prayer of this kind, since by its very nature it relates to action, ought to be undertaken by them with such intent and endeavor, that through it they may be rendered worthy and fit laborers to procure others' salvation.

2. It is, also, a duty of those of whom we speak, very frequently to elevate the mind to God by fervent aspirations, especially in the very bustle of their actions. Then their prayer ought to be such, that its perfection may be estimated not from any external fervor and tears, but from conquering and perfectly mortifying self; that it be directed to the acquisition of virtues not only by consideration and petitioning God for them, but also by acts and diligent exercise of them; that during meditation reflection be often turned to one's self; that it be referred not alone to one's own perfection, but to that of others likewise; that, in fine, it be not always tied to

the same rule, but that different modes of praying be taken up according to each one's ability and requirement; but if occasionally exterior occupations or other reasonable cause convince that mental prayer is to be broken off, then vocal must be taken up either in words prepared by some one of the Saints, or arranged by one's own industry. But in this prayer two things are to be observed: one, that it be performed with attention, devotion and reverence, as if we were bound to it by precept; the other, that these vocal prayers be not very numerous, but only as many as shall be necessary to excite the affection of devotion.

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§5.—*Of Penance.*

Penance is a virtue repairing violated divine right, inclining man to detestation of sin, with an efficacious will of satisfying God offended by it. Its actions are these: 1) To detest all sin, because through it we offend God, the supreme good, and amiable above all things. 2) To conceive a firm and solid resolution of never more sinning, so that with divine grace we may choose to endure all bodily diseases, all infamy and contumely, to bear all the sufferings of the Martyrs and death itself, and to subject ourselves to the pains of purgatory and of hell rather than to consent deliberately to any sin. 3) To bewail our negligence, because we have failed to perform

many good works, have neglected God's grace offered to us, and have locked the door of our heart against his frequent inspirations. 4) To atone for sins by prayers, fasts, alms-deeds and other bodily penances, and by mortification of the senses and appetites, and by interior compunction. 5) To proportion the penalty assumed for sins to the guilt, that the severity of the punishment may be according to the gravity of the fault; and because the penalty of sin is in this life remedial, to prescribe suitable correction for every sin, so that humility may satisfy for pride, bounty for covetousness, corporal austerity for immodesty, as the Scripture says (Luke, iii, 8): "Bring forth . . . fruits worthy of penance." 6) Lastly, to abstain from things lawful and permitted, since we have been guilty of unlawful things, and to deem ourselves unworthy the recreations of the innocent. Very much has been said before regarding this virtue (Part I, Chap. I, §§2 and 3), which it is unnecessary to repeat here.

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§6.—*Of Piety and Reverence.*

1. Piety is a virtue, by which we show proper regard and duty to country, parents, brethren, and others allied to us by blood; but by the name of regard we understand honor and respect; by the name of duty, service, assistance and protection. Reverence is kindred to piety, for by it,

as if by a second piety, we revere and regard our superiors in age, or wisdom, or honor, or dignity of any kind. But piety is innate to us, and not alone to us, but well-nigh to the brutes themselves, to which though nature denies reason, yet it denies not the emotion of piety. Besides, a great reward is proposed to pious children, namely: longevity and earthly happiness (Deut. v, 16): "Honor thy father and mother, . . . that thou mayst live a long time, and it may be well with thee in the land." But the Scripture commands regarding reverence (Rom. xiii, 1): "Let every soul be subject to higher powers." Likewise (Levit. xix, 32): "Rise up before the hoary head, and honor the person of the aged man." And (1 Tim. v, 17): "Let the priests that rule well, be esteemed worthy of double honor."

2. The actions of piety are of this sort: 1) To hold our parents in due esteem, and not to blush for their lot, if it be low. 2) To honor them by words and external marks of veneration, and to refrain from everything that can justly afflict them. 3) If they be indigent to supply them temporal helps, to defend them from all danger, and to relieve them in every necessity. 4) To bear patiently inconveniences caused by them, injuries inflicted, and the vices of old age. To discharge all these duties likewise in their

own way, as occasion may require, to children, brethren, and other relatives, and to the country that bore and nurtured us. Sedulously to manifest the same piety to spiritual parents, who have begotten us in Christ. To despise and totally disregard country, parents, brethren and kindred, if they impel us against the law of God, or keep us back from the pursuit of perfection; and entirely to ignore those we discover to be adversaries in the way of God. For the Lord says (Luke, xiv, 26): "If any man come to me, and hate not his father and mother, . . . he cannot be my disciple."

3. The actions of reverence: 1) To revere elders and seniors from the heart, to rise to them when they arrive, and to show them all signs of honor and respect according to the custom of the country. 2) To observe silence in their presence or to speak modestly, to embrace their opinions and good doctrine, though they themselves may live and act otherwise. 3) In no way to upbraid them if they offend, but to entreat them as fathers, and kindly admonish them. 4) To treat priests with due veneration as angels of the visible church, and when they teach the truth, not to look to their life, but to their doctrine, for of them it is written (Ps. lxxxi, 6): "I have said: you are Gods."

§7.—*Of Obedience.*

1. Obedience is a virtue, which renders a man's private will prompt to perform the orders and precepts of superiors, because they are commanded. But though there are various kinds of superiors, namely, God, parents and men constituted in dignity, still obedience is not on that account of different species, because it views every superior under the relation exclusively of commanding. Many motives urge us to acquire this virtue: 1) For it is of great merit before God, because man can offer him nothing greater than his own will, subjecting it for his sake to the will of another, and therefore obedience is said to be better than victims, because through it self-will is immolated. 2) Obedience is, besides, a safe and straight road to virtue, for even indifferent things themselves, such as to walk and sleep, by reason of obedience acquire the character of virtue. 3) It assures victory over demons, for (Prov. xxi, 28): "The obedient man shall speak of victory." 4) Through it we are perfectly subjected to the divine providence in our regard, and are proximately disposed for union with God, for we will the same that God wills, and we will not that which he wills not. 5) Finally, Christ our Savior commends us this among other virtues, who becoming obedient unto death, lest he might lose obedience, lost his life.

2. The actions of obedience: 1) To obey quickly, manfully, humbly and incessantly, and to submit the mind's free discretion to the will of him commanding. 2) Cheerfully to undertake things commanded, which are contrary to our will and inclination. 3) To be submissive to superiors, "not only to the good and gentle, but also to the froward," although the thing commanded may seem to be hard, difficult, contrary to reason and beyond our powers. 4) To obey not only the highest superiors, but even the lowest and the mean, who have received power from them. 5) To conform to a superior's will, although he may give no command, and to follow his good pleasure in all things. 6) To show one's self indifferent towards all things, to regulate nothing of one's self, to long for nothing, except what superiors may wish. 7) To be more willingly occupied with the more difficult affairs, and to embrace more eagerly those which are less brilliant before men. 8) In every act of obedience to unite the interior affection of the will and the agreement of the judgment with the exterior work, and that with love and eagerness of mind, and with spiritual joy, so that our obedience may be entire, unimpeded, swift, humble, strong, blind, unfeigned, without excuses, hesitations or murmurs, constant and persevering.

3. This is the foundation, source, and, as it were, root of perfect obedience, that a superior

be to us in the place of God; and that we really believe that in our very soul and interior understanding, adding this interior affection to exterior observance, and receiving him as the vice-gerent and interpreter of God, so that in him we may love, reverence and hear Christ our Lord, and may entirely subject to him as to Christ our whole will, simply obeying in all things that are not incompatible with the divine law, without seeking any cause or motive of commands. But the occasions of obeying are reduced to two: The *first* is a superior's express command, the *second* an intimation of his consent and will. Lastly, the indications of perfect obedience are to obey with love; to obey for obedience's sake, not because the thing commanded is of itself welcome and agreeable to us; to obey simply, for he who has learned perfectly to obey knows not how to judge; not to defer, not to procrastinate, but to execute commands promptly and quickly; to perform hard, difficult, repugnant orders with the same alacrity, the same disposition and joy as if they were easy, agreeable and delightful.

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§8.—*Of Gratitude.*

1. Gratitude is a virtue, which regards a debt sprung from a benefit received, and in order to satisfy it in some manner, repays something to the benefactor, such as thanks, regard, service or

other favor. Accordingly, it extends to all from whom we have received any favor, namely, to God, parents, superiors and private men. As far as it regards God, it is not distinguished from religion; as far as parents and superiors, it is identical with piety and reverence; and if it be taken in relation to a private benefactor, it is then a special virtue regarding a moral debt arising from a benefit. But we are urged by the guidance of nature itself to exhibit a grateful feeling to him who has benefited us, for even the very wild beasts feel favors, nor is there any animal so untamed, that care may not assuage and win over to love of one's self. Then gratitude prepares us to receive greater benefits; for as all hate and shun the thankless, so they vie to load with benefits him who is grateful.

2. The duties and actions of gratitude are five: The *first* is esteem of a benefit, that is, showing that we value it, if not from the magnitude of the favor, at least from the affection and intention of the donor. The *second* a kind acceptance, for he who refuses seems to despise or make light of the benefit and affection of the giver. *Third*, thanks, that is, a good-natured acknowledgment of the favor received with a certain self-submission and humbling towards the benefactor himself. *Fourth*, grateful mention of the benefit before others, with praise of the benefactor and a feeling of love towards him.

Fifth, requiting of the benefit at least by deference and good will, if we cannot in reality.

3. Gratitude towards God is a magnifying of God's gifts in the soul, with annihilation of self and due reverence of heart. But thanks are to be offered to God for all the goods bestowed as well on ourselves as on others, and that shall be done in this manner: First, the benefit is to be called to mind and divided as if into parts and members, that it may more attract the will. Then, it is to be confessed that God is author of the benefit, and this is to be rejoiced at exceedingly. We must likewise rejoice, that we have received that benefit for the glory and manifestation of the divine goodness. But the giver of goods himself is to be praised and blessed, and creatures invited to return him thanks. After these a reply is to be given to the benefit, which shall be done, if we offer that same for the glory of God; if, too, we offer for his honor all the services and affections of the just, all the praise of the celestial country, all the charity and purity of Christ's humanity and of his mother, and all the perfections of God himself. Finally, we must resolve, that we shall serve him for his own sake alone in requital of so great a benefit, asking something in keeping with the favor, for which we wish to be grateful, as well for ourselves as for every degree of the militant church.

§9.—*Of Truth, Simplicity and Fidelity.*

1. Truth is properly conformity of the judgment to the thing judged, of the sign to the thing signified; but in this place it is taken for the virtue which procures that truth be in speech, writing, gestures and other signs, at least according to our conscience, or as we know it, so that tongue and mind—external signs and interior conscience—may be in conformity and agreement. This same virtue, in as far as it excludes duplicity and hypocrisy, is called simplicity, by which one shows himself exteriorly such as he is interiorly. But truth or simplicity is of so great excellence, that God is said to be truth, and to converse with the simple.

2. These are the actions of those virtues: 1) To avoid all simulation and falsehood with the tongue and detest it in the heart. 2) In conversation to shun ambiguities and subterfuges of words, and express things simply as they are. 3) To exhibit ourselves by words and deeds such as we really are, and not to feign holiness and perfection, which we have not. 4) Sincerely and candidly to confess our defects, when occasion shall require, and to deal with brethren without deception and guile, and without fraud and duplicity. 5) To join prudence to the good of simplicity according to that of Matthew (x, 16): "Be ye . . . wise as serpents and simple as doves;" that with simplicity we may not lose the

circumspection of prudence. 6) When anything is to be absolutely affirmed or denied, to inquire the truth of the thing; for he is not truthful who is in doubt, and yet absolutely affirms or denies something. 7) To use great caution, lest through the fault of a hasty tongue, or of a sudden motion, anything may be said or signified against the judgment of the mind.

3. The *first* mark of these same virtues is what Solomon says (Prov. xiv, 16): "The innocent believeth every word." For from his own disposition he judges others, and because he has truth for a friend, he thinks that no one lies. 2) Again, other marks are: simply to express a thing as it is, neither enlarging, nor exaggerating or speaking figuratively. 3) So to detest falsehood with interior affection, that neither for the interest of a friend, nor to avoid any inconvenience whatever, nor for the salvation of the whole world, one, even the slightest, lie be knowingly uttered. 4) To hate the world, which is wholly made up of lies, frauds, deceits, knavery, treachery, cunning and malice; and because the just man's simplicity is mocked, to arm one's self against the scoffs of worldlings, and to bear their insults not only patiently, but cheerfully; for (Prov. x, 9): "He that walketh sincerely, walketh confidently." 5) Openly and simply to confess a sin committed, not to excuse one's self, not to shift the blame on another.

4. Allied to truth is the virtue of fidelity, which inclines man to perform whatever work is promised; for that a promise may be true, it is necessary to perform the things promised. Its acts are: 1) To fulfill promises, unless a just cause intervene of not complying with them or of changing them to better. 2) To keep faith pledged even to enemies. 3) Not to reveal secrets committed to our trust. 4) Faithfully and according to the mind's thinking to give good and profitable counsels to those who seek them. 5) To refuse promised help to none. 6) Not to abandon a friend in adversity. 7) To serve our masters faithfully, and to administer their affairs without fraud. But this virtue is most commended in friends (Eccl. vi, 15): "Nothing can be compared to a faithful friend;" in messengers or deputies (Prov. xiii, 17): "A faithful ambassador is health;" in servants (Matt. xxv, 23): "Well done, good and faithful servant;" in dispensers and stewards (1 Cor. iv, 2): "Here now it is required among the dispensers, that a man be found faithful."

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§ 10.—*Of Friendship and Courteousness.*

1. Friendship is the mutual good-will of two persons founded in virtue, and joined to a communication of goods. Courteousness is a sort of friendship consisting in words, gesture and action of the person, by which a man observes

proper demeanor with those among whom he lives and has intercourse. The former is interior, and has its seat in the affection; the latter is exterior and in sight of men, and properly appertains to intimacy existing between us and others. The former is not a virtue, but either acquires virtue or is entered into for its sake; the latter is a virtue, directing a man in common intercourse, as well by words as by deeds to adapt himself fitly to the nature of men. But friendship is threefold: carnal, mundane, spiritual; agreement of vices produces the first; the hope of gain inflames the second; a likeness of life, morals and pursuits among the good cherishes the third. The two first are bad, the last good; those are to be avoided, this to be embraced. Helps to foster friendship are: abiding together, conversations, letters, thinking and speaking alike, and being led by the common pursuit of virtue. Disagreement of sentiments and opinions, suspicion, insult, reproach, pride, disclosure of a secret, concealed detraction, anger, instability, loquacity, too great affection towards external things, on account of which we dispute, love of other than true good; lastly, personal familiarity with one individual from an unlawful motive, to the exclusion and contempt of others —all these dissolve friendship.

2. Friendship cannot be true, unless reciprocal love intervene; still, to love is more significant

than to be loved, and therefore good-will is placed for the foundation of friendship, return of love being signified as associated with it. But spiritual friendship is a certain likeness of our celestial country, in which the angels and saints mutually love one another, and most sweetly and pleasantly associate. Christ by his own example taught and approved this, for he called his disciples friends (John, xv, 15): "Because all things," he says, "whatsoever I have heard of my Father, I have made known to you." And what more consoling than to have a friend with whom you may venture to speak as to yourself, to whom you do not fear to acknowledge if you have failed in anything; to whom you entrust your heart's secrets and commend your counsels? "Wo to him that is alone: for when he falleth, he hath none to lift him up" (Eccl. iv, 10). But there are four things which ought to be proved in a friend, before we cement true friendship with him: *Reliance*, that we may safely entrust ourselves and our concerns to him; *Intention*, that the friendship may have a lawful end; *Discretion*, that we may know what we have to furnish to him, what is to be sought from him; *Patience*, that the mind may be ready to endure every adversity for a friend. It is expedient to judge, afterwards to love; to love before you choose is a preposterous course. Finally, friendship is to be formed with no one

without having first ascertained how he has treated former friends; for we shall expect him to be such to us as he has shown himself to the rest. That popular axiom is very true: That many bushels of salt must be eaten together, in order that the function of friendship may be perfect.

3. Actions of friendship and courteousness: To choose either perfect friends, from whose intercourse we may profit, or zealous ones, whom we may benefit. To love friends not for any advantage, or for agreeableness of conversation, but for the virtues shining in them. Friendship, which looks to personal advantage, is not friendship, but business; nor shall he be ever a true friend, who fixes his end in exterior things. Patiently to hear, dissemble, correct the defects of friends, as reason shall direct. To aid friends with good counsels, to entrust our secrets to them, to take advice from them. Chiefly to sustain them in time of adversity, and to assist them in every necessity. To have the same sentiments in liking and disliking, and if judgments sometimes differ, never to be separated in will. Mutually to defend one another in case of absence, reciprocally to protect each other's reputation and to ask nothing unjust from them. To observe decorum in mutual conversation, and to shun all drollery. To love a friend, though he may have offended us, to provide for his fame

and welfare, and not to publish his secrets, though he may have betrayed ours. To show ourselves courteous, kind and gentle to all; and to become all things to all men, that we may gain all to Christ. In fine, so to temper friendship, that it may not gradually degenerate into sensuality, that it may not injure spiritual progress and offend others. But the marks of spiritual friendship are: To love a friend in the Lord, and to wish nothing for his sake that may be opposed to God; not to seek one's own advantage, but the divine pleasure and the neighbor's good, and to dispense equal charity to all.

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§11.—*Of Some General Directions Appertaining to Friendship and Courteousness.*

1. Since virtue consists in a medium, above all we ought to beware, lest we contract too great familiarity and immoderate friendship with any one. For from this very many evils usually arise—scandals, cringing flatteries, dissembling of vices, useless conversations, waste of time, remembrance of the beloved friend alone, but forgetfulness of God, frivolities, vanities, detractions, and at length carnal desires and a lamentable end. In society and intercourse of men modesty and silence are to be observed; for it is culpable to wish rather to be known than to know; to be appreciated, rather than to appraise others; uselessly to squander one's own

wares, rather than to acquire those of others. It becomes an upright man to hear much, and speak little. Pleasant, indeed, is conversation between spiritual friends, but only in case the subject of colloquy be the same, as the cause of love. But because in conversations many talk much and utter things puerile, false, silly and nothing to the purpose, that is to be prudently dissembled, neither are those speaking thus to be corrected, nor are signs of displeasure to be manifested; for it would be too hard and burdensome to chafe at all that displeases us. We must also be chary in speaking of ourselves and our concerns, our knowledge is to be modestly suppressed, from all that is said something is to be gathered for our own benefit. We must never obstinately adhere to our own judgment and opinion, however true; we must never argue with our superiors and seniors; and we must refrain from imperious speech, which savors of authority and dictation.

2. If we are ever asked to give an opinion on any controverted subject, it behooves us to be mindful of modesty, and, therefore, such expressions as these are to be used: I should say so, the matter would seem to me to be defined thus. When we hear anything unusual, unexpected, which is at variance with the common usage of our country, it is not to be censured at once; for to wonder and laugh at these is proof of a friv-

olous mind, which knows not that things and customs vary according to diversity of regions. But when something contrary to propriety happens to us, entering into ourselves we ought to ask ourselves whether we, too, labor under a similar vice. We shall show an open brow and kind countenance to all, but the mind shall lie open to those only, to whom it shall seem proper by the dictate of prudence to unfold it. It is, likewise, expedient to become accustomed to harsh words, coarse manners, the excessive freedom of some, and all these are to be liberally tolerated; for it is evidence of a mean and wholly puerile or effeminate mind, to wish to mix only with men who may yield, applaud and flatter. All things are to be valued as they really are in themselves, not according to our own tastes or error of the populace. The common people highly value things on account of novelty, rarity, difficulty, skill, rumor, pomp and exterior show; the sage regards the intrinsic worth and utility of a thing, the rest are nothing.

3. When reason dictates that a friend is to be corrected, that no doubt shall have to be done in using these precautions. And, first, we must beware, lest we may seem to correct as persons injured in any business of ours; for language, that one uses for his own purpose, is believed to proceed not from good will, but from anger; neither is it received by way of admonition, but of com-

plaint. Next, it is necessary to refrain from laughter, affronts, scoffs, and from all bitterness of words. Omitting an opportunity, too, as in other things, is injurious, since it mars the usefulness of correction. Besides these we must beware not to use freedom towards ourselves in presence of many, for that excites anger and pain. It will be a very suitable manner also of reproving, if we confess that we, too, are in the same fault which we lay to the culprit's charge. In fine, the very correction is to be tempered with gentle words.

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§12.—*Of Generosity, Vindication and Epikeia.*

1. Generosity is a sort of mixed virtue having a twofold tendency: one to moderate the passions concerning riches, the other to expend riches for one's own utility and that of others. Lawful receiving also regards this virtue, as when one receives as much as he ought and whence he ought to receive, and when he receives without immoderate cupidity, and that he may have wherewith honorably to show bounty to others. But munificence is viewed chiefly on account of its generosity, because it is more noble to give than to receive. Generosity is kindred to justice, not in as far as it moderates the passions, nor in as far as it is concerned about riches in order to private advantage, but in as far as it relates to another, expending wealth for others' benefit and

bestowing gifts. By this virtue we imitate God, who "giveth to all men abundantly, and upbraideth not; and maketh his sun to rise upon the good and the bad." Its actions are: With a feeling of joy to expend moneys and other temporal goods for one's own requirement, for God's honor and the interest of neighbors. To benefit others with spiritual goods, if temporal be wanting, and with a generous will. To supply helps even to the unwilling, the absent and those unconscious of them. To lament as lost that day, in which we have not been in some way useful to our neighbors. The indications of perfect generosity are chiefly two: One is, readily to forget a favor done, or at least not to mention it. The other, not only to despoil one's self for God's sake of the fruits of one's property, but even of the property itself; for this virtue remains entire in readiness and promptitude of mind, nor can there be any greater generosity than to have retained nothing for self in imitation of Christ.

2. Vindication is a virtue, by which we lawfully avenge injuries with the intention of removing wrongs. But in vindication the spirit or intention of the vindicator, which can be manifold, is to be considered. For, *firstly*, a man can desire and inflict punishment with the intention that it may be ill with him by whom he has been injured, having regard to nothing besides,

and in this way it is an act of hatred and a sin against charity. *Secondly*, that he may be amended, and thus it is an act of charity. *Thirdly*, because it is proper of itself, that an evil-doer be punished, and that some reparation and satisfaction of the injury be made; and from this point of view it is an act of a special virtue, by which we are moved to pay a malefactor the punishment due for his injury, as we are moved by gratitude to repay a benefactor the service due for his kindness. *Fourthly*, that he who inflicted the injury and others by his example may be restrained from wrong in future; and this is an extrinsic act belonging to legal justice. Vindication therefore, to be a virtue, ought to proceed from the third motive and be done in a suitable manner, that is, not by private, but by public authority; for the act and performance of this virtue belong to the superior; wherefore, a private person cannot of himself perform an act of punishment, but only ought to procure that it be done by the public authority. But vindication differs from punitive justice, because, though each has to do with punishment, the former nevertheless regards retribution of evil precisely as removing the wrong of injury done; and the latter as procuring equality and compensating evil caused to another. But here it must be observed, that it is much better to forgive for God's sake, than to require punishment, unless the

motive of common good demand otherwise. For an act of this virtue can scarcely be so purely exercised, as not to have self-love attached; but in forgiving injury there is an act of most excellent charity, there is imitation of Christ, edification of the neighbor, peace of mind, victory over self, and sometimes, too, the gain of the transgressor's soul. But if reason require that we exact punishment, in so far that the wicked may be repressed and others may have fear, that shall be in offences against God, rather than in our own.

3. Epikeia, which in Latin we call equity, is a virtue, which in rendering what is just, and in actions of any virtue whatever, regarding which a law has been enacted, regards as its rule not the law, but the legislator's intention, or if you will, the law itself, not as it sounds in words, but according to the mind and intention of the legislator. Wherefore, it is wont to be called amendment and interpretation of the law. For a case may happen in which to act after the words of the law would be to act amiss; as when the law commands that a deposit be restored, if a man in a rage demand his sword, which he had deposited with a friend, this virtue counsels that the words of the law are not to be obeyed, and that the deposit is to be refused to its owner seeking it amiss. Therefore, there is room for equity in particular cases, for which the law could not pro-

vide; for legislators in enacting laws are wont to attend only to those things which for the most part happen.

Chapter VIII.—Of Fortitude.

Fortitude, the third cardinal virtue, has for its object to remove certain obstacles to right action arising from the dangers and evils of this life, lest on their account we may depart from uprightness and virtue. Accordingly it is a virtue of the soul, affecting the will and irascible appetite, by which we firmly meet and endure labors and dangers of death. Its functions are two: one, and that the principal, to bear and suffer toils and dangers; and the other to approach and undertake the same dangers and toils when it is expedient. It has no subjective parts, for it is employed about very special matter. The integral and potential parts are magnanimity or confidence, to which security, also, is referred; highmindedness follows, then patience, to which longanimity and equanimity have relation; lastly, perseverance, to which is joined constancy. But these virtues are called integral, if they deal with the dangers of death; they are called potential, if they appertain to other matters.

§1.—*Of the Actions, Occasions and Marks of Fortitude.*

1. The actions of fortitude are of this nature: 1) To undergo the perils of death and death

itself with a joyful spirit for God's sake; and under this head comes martyrdom, which is the principal act of christian fortitude. 2) To approach with alacrity any other dangers whatever for God's glory and our neighbors' salvation, any business whatever, though difficult and arduous, and not to faint or grow tired in them, but to persevere till they be completed. 3) Not only to bear manfully, but even firmly to surmount every infirmity, grief, exile, destitution, imprisonment, bereavement, rejection, infamy, sorrow and others of like nature. 4) To bear others' vices with magnanimity. 5) Not to be downcast, though many obstacles may impede good works. 6) Not to be turned aside from rectitude by threats or entreaties, though great and powerful men may have to be resisted. 7) Not to be affrighted by adversity, nor overcome by prosperity, and to struggle with happiness itself, lest it overthrow us by its allurements. 8) To preserve tranquility of mind in all reverses and troubles, and to be above all accidents, that can happen. To foresee all things, and to have the mind prepared and fortified to endure all.

2. The occasions of exercising fortitude are either external or internal; all know the external, namely, evils present or imminent. The internal are reduced to two heads; for as fortitude consists in moderating fear and courage, dread supplies some occasions of this virtue, and courage

others. But it is the prerogative of a brave soul neither to fall into evil by fearing amiss, nor to depart from duty in keeping with reason by venturing rashly. But in this matter it will be most serviceable to us sometimes to imagine terrors and dangers that may impend, and so prepare ourselves, as if we were already face to face with these very dangers and were placed in peril, that, roused by such consideration, as a prelude, we may school ourselves for all forbearance and endurance of evils. The marks of fortitude are: 1) To treat the passions as slaves, and to rule and moderate them at will. 2) To be united with God by charity; for he who adheres to God is unconquered. 3) Firmly to bear unlooked for and sudden evils, because in sudden things we are thrown out of our usual custom. 4) To do nothing by fraud or guile, and to employ virtue alone. 5) To long for martyrdom for Christ's sake and to desire occasions of it.

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§2.—*Of Magnanimity, to Which Are Annexed Confidence and Security.*

1. Magnanimity, or greatness of soul, is a virtue elevating the mind against difficulties springing up in the practice of virtue, and inclining it to great and heroic works in every species of virtues. For the soul, which aspires to great things, and esteems and desires these only, is called great. But there is nothing truly great in

human affairs, except virtue, which alone is man's good and dignity. Wherefore the Philosopher, who says that magnanimity turns upon honor, is to be corrected; for he who is truly magnanimous despises honor itself, which, however, accompanies virtue, as delectation does the taking of food. And, therefore, a magnanimous man is eager indeed to do those things which are worthy of high honor, but he strives not after the honor itself though denied him, and despises it if offered him. Confidence and security appertain to this virtue. Confidence, because a man cannot nobly undertake, unless he be confident that he can perform much, and feel that he has strength, and that the divine aid is with him for the accomplishment of arduous affairs; and security, because even confidence begets security, and whoever is bent on things eternal alone with contempt of those of earth, lays aside fear and anxiety, and trusting in divine mercy enjoys great tranquility of soul, and securely and promptly undertakes works of virtue.

2. We are prompted to magnanimity by the greatness of the end, for which we have been created, by the greatness of the reward promised to great works, and by the consideration of our own dignity. Its actions are these: 1) To perform great works, that may be worthy of great honor, not for the honor of this world, but on account of their own excellence, by reason of

which they are worthy of honor. 2) To long after the highest degree in every class of mortification and virtue, and with God's grace to display its most excellent actions. 3) Courageously to despise men, though adorned with the highest dignity, and their promises and threats, if they instigate to anything contrary to virtue. 4) Bravely to surmount impediments and obstacles, which oppose splendid actions of virtues. 5) After extraordinary works of virtues to strive after still greater, and after having acquired intimacy with God to aspire to closer union. 6) Neither to wish for nor shun more than is proper dignities and worldly honors, but to act moderately in these, and to undertake them for the sole honor and glory of God, and for the guerdon of obedience to covet only eternal glory. 7) Not to deem anything of great value, except what is truly great, and consequently not to be much concerned about successful or adverse issues of temporal affairs.

3. The Philosopher in his Ethics enumerates at length the marks, morals and conditions of a magnanimous man, which are nearly as follows: To judge one's self deserving of great honor, that is, considering the office one bears, or the gifts of God, with which he is adorned, with which, however, supreme humility before God is compatible, while he considers, that of himself he has nothing of good, can do nothing, and is

nothing. Thus, the saints in heaven are both most humble, and yet from a different view of themselves wish to be honored by men. To comport one's self moderately in prosperity and adversity. To face great dangers, when occasion requires. To compensate a favor received from man with a greater favor. To solicit no one, or scarcely any one. Willingly to take pains with and serve another. To show one's self great and dignified with leading and wealthy men, by not flattering them, nor allowing one's liberty to be suppressed by their authority; to be modest and temperate with the humble and weak. Not to intrude in the more honorable places and functions; for this is the spirit of an ambitious, rather than of a magnanimous man. To spend time in those things which it is necessary to undertake, and to perform not many, but great things. To hate without disguise, and love without disguise, things deserving of hatred or love. To say and do openly and freely what are to be said and done. To use dissimulation towards the populace; for the magnanimous man seeks not the rabble's praises. Not to endure living at another's beck, unless it be that of a superior and friend. Not easily to admire, for to the magnanimous there is nothing great in human affairs. Not to remember injuries. Not to be querulous or supplicating in what must of necessity be borne. To prefer the possession of law-

ful to useful things, for this is more befitting a man content with himself. To have a slow pace, grave voice, firm and calm speech; because he who is intent on few things is not wont to be in a hurry, nor does he to whom nothing seems great make vehement efforts.

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§3.—*Of Magnificence.*

1. Magnificence is a virtue, by which, for God's honor, we make great expenses, and pour out a large quantity of money in great and useful works. It differs from magnanimity, because this latter intends greatness in the action of virtue; but the former intends greatness in the external work, in as far as it is a work of art, or something else suited to human uses requiring great expenses, as in building churches, colleges, monasteries, and places of piety, in the display of a public banquet, when reason demands. Some reckon magnificence among the virtues akin to justice, for in as far as it regards another, that is the state and family, for the adornment of which the great expenses are incurred, it resembles justice; but in as far as it is concerned with the passions encouraging the mind, lest it be deterred from splendid works by the difficulty of expenses, it bears a resemblance with fortitude.

2. The primary action of this virtue is, when reason requires, to effect great things, for which there is need of great cost; next, for this end to

temper the affection for abundant wealth required for that purpose, lest on its account a man may not dare to undertake the work, or may forsake it when begun, or may not complete it with splendor. To leave all things for God, and by casting away all riches to soar to the pinnacle of religious perfection, likewise regard magnificence. Then all that generosity affords in moderate and ordinary costs, magnificence effects in great and extraordinary expenses.

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§4.—*Of Patience, and Longanimity and Equanimity Allied Therewith.*

1. Patience is a virtue by which we endure the evils of this world with even temper, so that on their account we are neither immoderately troubled or dejected within, nor without permit anything less upright or less becoming. But the evils of this life, which patience endures, are diseases, exiles, mental anguishes, poverty, disgraces, mockeries, insults, injuries, calumnies, reproaches, hunger, thirst, cold, deaths of parents, children, relatives and friends, public disasters and calamities, and others of the same sort, which are wont to happen daily. Longanimity is a part of patience, strengthening the mind against trouble which is felt from the delay of a thing expected. It differs from patience in this, that it endures evils for a long time, and waits for consolation deferred during many days, months

and years. Thus, God is said to be long-suffering, because he endures our delays and evasions, while he invites us to repentance. Equanimity, too, is not a distinct virtue from patience, although it may be thought to be specially engaged in moderating that grievance which springs from the loss of exterior goods.

2. The proximate matter, with which patience is occupied, is affliction and sadness of the mind, on account of the evils we have enumerated above, which this virtue either wholly suppresses, or so far moderates, that they may not exceed the limit of right reason. Accordingly the principal actions of patience are: 1) To endure all the before mentioned evils camly, willingly, gladly and with thanksgiving, and without any murmuring or complaint whatever. 2) To bear these evils even without fault, although they may be inflicted on us by those who have received many favors at our hands. 3) To attribute to the divine will alone all our miseries, from whomsoever they may originate. 4) In all things that vex and harass us, to turn to Jesus crucified as if present, to beg patience of him, to offer him all that we suffer. 5) Daily, at early morning, to offer one's self to God for suffering all things, and to excite a strong desire in the soul of enduring all evils in imitation of Christ. But we have many occasions of practicing patience almost every moment in bearing with ills and losses, which happen con-

cerning the goods of character, life and things external.

3. The marks of patience are: to bear others' imperfections with a calm spirit; to be guarded from hatred in the midst of affronts from one's neighbor; not to murmur under God's chastisements; not to shun the intercourse of those who cause one evils, but to seek them, to love them and to pray for them; to beg of God to increase suffering in every ailment; to be silent in the midst of misfortunes, not to excuse one's self, to commit all to God after the example of our Lord, who, even when challenged to speak in his own defence, preferred to keep silence. But who may not endeavor carefully to practice this virtue, considering the patience and long-suffering of God, who not only indulgently tolerates sinners, but even ceases not to load them with the greatest favors? Were not the life and most bitter passion of Christ likewise a perfect pattern of patience? There are also examples of the Saints as well of the old as of the new law, especially of Job and Tobias, and of countless martyrs. But if a man attentively consider the indescribable punishments of hell, which he has so often escaped through God's infinite mercy, will he not count for nothing and as it were class as delights the grievances of this life, however severe and bitter? Finally, as the Apostle says (Heb. x, 36): "Patience is necessary for you;" for it fortifies

faith, governs peace, assists love, teaches humility, excites repentance, atones for sins, bridles the tongue, tames the flesh, protects the spirit, perfects all virtue, and after this life bestows on us a blessed immortality; "for that which is at present momentary and light of our tribulation, worketh for us . . . an eternal weight of glory" (2 Cor. iv, 17).

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§5.—*Of Constancy and Perseverance.*

1. Constancy agrees with perseverance in the matter of its end, which is firmly to persist in good to the very close; they differ as to those things which raise a difficulty to perseverance in good. For perseverance strengthens the mind against trouble, or difficulty, which arises from the prolongation of an act; but constancy overcomes difficulty proceeding from a certain natural mutability and from extrinsic impediments. But perseverance is twofold: one which is not a virtue, but a special gift of God, consisting in the continuance of justice and grace until death, of which we have not here to treat. The other is a virtue, which is usually thus described: A fixed and perpetual abiding in a well-considered course; and it is a part of fortitude having its seat in the irascible appetite, moderating the dread of fatigue or failure of strength, to which an action of virtue can be liable, when it is protracted for a long period. This virtue is the crown and con-

summation of all virtues, the nurse for merit, the mediatrix for reward, the bond of perfection, the bulwark of sanctity. Without it all labor undergone in any virtue is void of due reward. In fine, "He that shall persevere unto the end, he shall be saved" (Matt. x, 22).

2. Three adversaries war against this virtue: The *first* is the devil, who goes about seeking whom he may devour, of whom the Wiseman says (Eccl. x, 4): "If the spirit of him that hath power ascend upon thee, leave not thy place." For as the enemy could not prevent us making a beginning of good, he strives with all his might to cause us not to persevere therein. The *second* is the length itself of time, which inspires a vain dread of the durability of one's powers and of perseverance itself on account of virtue's severity, which he who is exercised therein presents and fancies to himself. This temptation is nearly that of beginners, and can be driven away in laying aside the false notion, which alarms us, as well by a firm hope of divine assistance, as by the examples of many, who, clothed with the same infirmity as we, persevered to the end in the pursuit of virtue. The *third adversary* is the world, which frightens us for the most part with its masks and terrifies us by pictures of evils; but if we order the world to put off the mask, we shall clearly see that all it objects is puerile, all it promises false and uncertain.

3. The actions of perseverance are these: 1) To endure and overcome the labor of virtue arising from length of time. 2) To remain steadfast in the pursuit of virtue, every difficulty notwithstanding. 3) Not to be parted from rectitude either by love of life, or fear of death, or by threats or promises. 4) Frequently to consider carefully the frightful ruin of certain persons, who by a single act of inconstancy basely flung away whatever of virtue they had gathered during many years. 5) Constantly to hold the rank and office in which obedience has placed us. 6) Never to change our state and manner of life handed down by our predecessors. 7) Never to grow lukewarm in the desire of progressing. And an indication of a soul persevering in the practice of virtue is the continual desire of increasing it, and the resolution of advancing daily more and more. But the occasions of exercising this virtue are many, on account of the numerous difficulties which confront those running in the way of perfection.

Chapter IX.—Of Temperance.

The fourth and last cardinal virtue is temperance, which has been given to bridle the concupiscible appetite and resides in the same; and is a virtue moderating those passions, that are concerned with corporal delights according to the sense of taste and touch in the use of food and

drink, and of what appertains to procreation. The pleasures themselves, which are derived from taste and touch, are its material object, its formal, their conformity with the dictate of right reason. By this virtue we differ from the brutes and are rendered like to angels; by it we check carnal vices, restrain fleeting pleasures, kindle holy desires, regulate the entire man and prepare within us an abode and mansion for the divine Word.

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§1.—*Of the Parts and Action of Temperance.*

1. The integral parts of temperance are two: shame and decency; for the entire office of temperance is made up of two parts: aversion from the turpitude of intemperance and love of the beauty of temperance; shame aids to the first, decency to the second. Its subjective parts are four: abstinence, sobriety, chastity and purity; the two former of which fix a medium in those pleasures in all that are derived from taste, the two latter in all that are derived from touch. Lastly, the virtues allied to temperance, or its potential parts, are many, which themselves retain, regarding secondary matters, that measure which temperance observes in bridling cupidity touching the greatest and chief pleasures. Thus continence checks movements of the will goaded on by the assault of passion; meekness, to which clemency is allied, restrains motions of anger

tending to revenge; modesty regulates external motions and words, the care, also, of the body and all exterior pomp; eutrapelia (facetiousness) tempers ludicrous and jocose movements; studiousness governs eagerness for knowledge; humility represses the desire of excellence.

2. The sole action and rule of temperance is, in partaking of bodily pleasures to have nothing else than necessity for a standard, and to do nothing for the sake of delight alone. Therefore, as far as concerns touch, one must refrain from all delectation thereof outside wedlock; but in wedlock the good of offspring only is to be regarded. But as far as concerns taste, health of body is to be regarded, because of the functions of the mind; nor is the intention of a higher end to be neglected, namely, maceration of the flesh for the satisfaction of sins and the imitation of Christ. Furthermore, the external marks of temperance are modesty, gravity of manners, wary speech, silence, vigils and works of penance. But the interior mark is control of the thoughts, and of temptation of the flesh, which is discovered when these, though they may spring up from time to time, nevertheless infect not the mind.

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§ 2.—*Of Shame and Decency.*

1. Shame is a habit inclining to horror and dread of that turpitude which is chiefly per-

ceived in works of intemperance. It is called a virtue in its wider sense, for it is properly a passion and a species of fear; but since it shuns disgrace, it also causes us to avoid things deserving of disgrace, such as are especially sins of intemperance, and in this manner it disposes to virtue. Its actions are: to dread all turpitude; to be ashamed of those things that are repugnant to purity; when a man is tempted to sin, to reflect on the dishonor which follows thence before God and men; to have a sense of shame for transgressions, that thus we may be more stimulated to good, saying with the Prophet (Ps. xliii, 16): "All the day long my shame is before me: and the confusion of my face hath covered me;" not only before others, but even when one is alone, to be restrained from every unlawful act by holy modesty; to revere the presence of God and of the holy Angels, and to respect one's self. It likewise belongs to shame to put away all vicious bashfulness, and when a man blushes for good works, fearing by them to displease men; or when shame is felt for things that are not sins. But the holy Fathers commend that blush, which suffuses the countenance of modest youths when they enter an assembly of seniors, or are about to perform anything publicly; for that hue is an indication of virtue and mark of a well-trained mind.

2. Decency is a habit inclining to love of that becoming or special beauty which shines forth in acts of temperance. But though decency, in its wider signification, is usually taken for the morality which every virtue possesses, and for the conformity of an action with right reason, here, nevertheless, it is specially taken for conceivable beauty and a certain charm or comeliness, which appear most in works of temperance, inasmuch as they exclude depraved desires and brutal pleasures, which are most shameful for man, and, above all things, disgrace and stain him. It is, therefore, the act of decency to preserve interior beauty of soul unstained, and never to depart from what is proper and becoming in all that appertains to bodily pleasures.

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§ 3.—*Of Abstinence and Sobriety.*

1. Abstinence is a virtue bridling inordinate desires and gratifications of esculents, and establishing due moderation in their use. But these can be inordinate, either because they draw to what is unlawful, as to the eating of prohibited food, or in an improper place or time; or because they lead to excess, or to an unbecoming manner, or because they are too vehement and troublesome, not permitting a man to think of anything but of his food and stomach. The virtue of abstinence then removes and cuts off all these. But in the use itself, that is due modera-

tion which agrees with health and mental functions, so that we may take nutriment as we take medicines; although it may be expedient sometimes to abstain more than suits health, in order that the flesh may be chastised and subjected to the spirit, provided the health be not so impaired that the mind be made less fit for its functions; for a good condition of body is that which best serves the mind, because the body ought to serve the soul, and is given on account of the soul's operations.

2. The chief act of abstinence is fasting, signifying a greater frugality of food than the common rule of temperance demands. Three things are required for it: abstinence from a certain kind of food, a single meal and a certain hour to sup. But there are two vices to be avoided by those fasting and abstaining: impatience and pride. Impatience, because abstinence dries up the body, inflames its humors, and makes a man full of bile. And pride, because fasters and abstainers are wont to be highly admired by men.

3. Sobriety is a virtue, by which we properly regulate the love and use of drink calculated to intoxicate. For the proper matter of this virtue is all intoxicating drink; excess in other drinks militates against abstinence. But it is the action of sobriety to use inebriating drink in such measure that it may in no way hurt, or dim the clearness of the judgment, and not impede the mental

functions. Much has been said before, when we treated of the vice of gluttony, regarding the acts of these virtues.

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§4.—*Of Chastity, Virginity and Purity.*

1. What we would have to say here of chastity has already been disposed of, when we wrote of the vice contrary to it. But chastity is a virtue, by which the body is preserved from defilement of carnal concupiscence, and the mind is kept clean from all impure desire. It is twofold: Perfect, which proposes to refrain in perpetuity from all carnal pleasures, as well lawful as unlawful; imperfect, which decides to abstain from unlawful and to use lawful with moderation.

2. Virginity is perfect chastity and a firm and fixed resolution of perpetual incorruption in corruptible flesh. That does not consist in integrity of the flesh, with which we are born, and which we can involuntarily lose; but in the purpose and will of perpetually preserving that integrity and purity. But this virtue ought to be obtained from God with most earnest prayers, and very carefully guarded; for its loss is irreparable, and once lost it is never recovered.

3. Purity (or modesty) is a virtue, by which we restrain the look, mouth and hands, lest they aim at something unbecoming or less proper, that may hurt chastity. For as chastity is concerned with carnal union, so is purity with looks, kisses

and touches. Its most powerful safeguard is self-reverence, to take one's conscience and eyes for a thousand witnesses, and to act as circumspectly without beholders, as if we were exposed to the eyes of all.

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§5.—*Of Continence, Meekness and Clemency.*

1. Continence can be taken in two ways: *Firstly*, that it may mean a certain virtue, by which a man refrains from all lascivious pleasure; and thus it does not differ from chastity; *secondly*, to signify constancy of soul against onslaughts of the passions, and it is thus understood in this place, and is a firm resolution of mind, by which a man keeps himself in the good of reason in opposition to the transports of concupiscence, by which he is impelled to pleasures of touch.

2. Meekness is a virtue which moderates anger. Its sole action then is to mitigate the violence of anger. Occasions of cultivating it are numerous; but none are found more seasonable than injuries. For these give occasion to the meek to become meeker, and to the irritable to forsake anger and assume meekness. Many things concerning this virtue are to be found in the foregoing part, where we have treated of anger.

3. Clemency is a virtue allied to meekness, whose office is to forgive, or mitigate exterior punishment and penalty due to offenders, as far

as the principle of justice permits. It differs from meekness, because meekness moderates anger, and this punishment; that is suited to subjects and superiors, this chiefly appertains to rulers and prelates. Wherefore, clemency is said to be temperance of spirit in the power of avenging, or leniency of a superior towards an inferior in determining penalties. But there are three things which are required for this virtue: 1) Power of punishing. 2) That a milder penalty be imposed than can be lawfully inflicted: 3) That it proceed from lenity of soul, not from fear or friendship, or lucre, or any other motive whatever. In some cases, however, it is more judicious to employ severity than clemency. Besides, severity is an unyielding rigor of spirit, remitting nothing of the merited or appointed penalty. This is to be employed in military service, the discipline of which cannot be maintained without rigor; when popular temperament is ill-disposed and unruly, and cannot be otherwise held in duty; when crime has been committed from pure malice; and when that is judged more expedient for the offender's amendment, or for the public benefit.

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§6.—*Of Modesty, Eutrapelia and Studiousness.*

1. He is wont to be called modest, who keeps himself within the mode and limits of his state, ability and fortune, content with his small means.

Hence modesty is a virtue by which a man loves and presents this mediocrity in himself, confining his movements internal and external, and the entire style of his affairs within the measure adapted to him. But there are four species of modesty. The *first* is modesty of exterior movements, which proceeds from interior gravity of morals, and preserves grace in gait, standing, sitting, motion of the head, contraction and composure of the features, movement of the limbs, voice, laughter and look; and that in keeping with the person as well with regard to self as to those with whom or in whose presence an act is performed; taking into account also the place, time, business and other circumstances. The *second* is modesty of exterior equipment, which consists in care of the body, raiment and furniture, in decoration and style of house and banquets; all which this virtue regulates according to the requirement of things and persons. We described the acts of this former modesty above, when treating of the regulation and mortification of the exterior man.

2. To the first species of modesty belongs eutrapelia, which sets the limit of reason to sports and jests and relaxations of mind; for some rest must be given the spirits, that they may rise up more eager for labor after lawful recreation. But relaxation of mind is contained in various actions. The first is walking in a

pleasant and open place, as in a suburban retreat; next, the sight of rural beauty, some rustic labor in that retreat calculated to relieve the mind; the chirping and singing of birds and playing with them; fowling also, and hunting and fishing; pleasant and lighter studies; musical concert and any becoming pastime; harmless jests and pleasantries free from all injury, obscenity, illiberality, irrelevancy and indecency under the circumstances.

3. The *third* is studiousness, by which we repress the inordinate desire of knowing, and inflame the mind, careless and negligent in learning things necessary, to a reasonable study of the sciences. These are the actions of this virtue: 1) To moderate the greed of knowledge, that we may not wish to know more or higher things than may accord with our position and ability, nor set more value on science than on conscience. 2) To moderate the zeal and effort themselves of the mind in acquiring knowledge, that is, to study with that diligence we should, for that end we should, those things we should, also in the times and places in which it is expedient. 3) Not alone to restrain, but likewise to stimulate the inclination for study, when one is averse to study requisite for him, or deals with it in a lazy manner. The *fourth* is humility, of which presently in particular.

§7.—*Of Humility.*

1. Humility is a virtue, by which man with the knowledge of his vileness and condition, deeming himself the meanest of all things and undeserving any good or favor, eagerly embraces self-contempt, and rejoices to appear and be looked on as vile, and to be engaged in humble affairs and occupations. And though this virtue be interior, residing in the will, yet there is, too, a certain exterior humility consisting in external words and signs, and we are to strive for the perfection of both with God's help. But the holy Fathers further distinguish a twofold humility: one of the judgment, the other of the affection. The former is imperfect, the latter perfect, and by the one we ought to advance and attain to the other. That is called humility of the judgment, by which a man, beholding himself by the light of truth, acknowledges his vileness and humbles himself before God; yet he does not wish to be held mean, or to be despised, but rather to be thought highly of and to be honored by others. But humility of the affection is that by which a man wishes to be deemed such by others as he knows himself before God.

2. This virtue ought to be placed as the base and foundation, which is to support all our goods, whether natural or human, or whether they be divinely received; for whatever is built up in the spiritual edifice without humility, that shall be

neither solid nor permanent, but shall quickly fall. From this, as from the root, vital sap ought to be diffused through the entire tree and branches of our operations, so that all our actions may be nourished and strengthened by it, those especially, which appear wonderful to the common people, and more prone to vain elation of spirit, such as those which regard science and the manifestation of virtue. After the theological and intellectual virtues this holds the primacy among the rest, for it removes pride, which is the impediment of all virtues. This renders us agreeable to God, because his conversation is with the humble. In this consists the sum of the whole christian doctrine, and it is the peculiar virtue of christians, unknown to the ancient philosophers, the source and origin of all goods. "For God resists the proud, and gives his grace to the humble." By this we imitate Christ our Lord, who from the very moment of his incarnation till the last breath of his life always practiced and taught humility, and therefore did he say (Matt. xi, 29): "Learn of me, because I am meek and humble of heart."

3. In fine, this virtue, though it may seem by its very name to denote something mean and small, is nevertheless the virtue of the great, since it is the virtue of the perfect, and does not lower the mind to base things, but raises it to those that are more noble; for while it attributes

nothing to itself, it is wholly turned to God, believing it can do all things in him, by whom it is strengthened. Therefore, it is brave and magnanimous, always remaining under the same ruler; it undertakes splendid things without danger of pride, and arduous without fear of difficulty. Through evil report and good report it perseveres firm and unconquered, not considering the external appearance of things, which it undertakes to manage, but measuring and weighing all things by charity, not clinging to one more than to another, except in as far as the right order of charity prescribes. Noble and splendid itself, it deals with everything most abject, and confers dignity on vile things, while it embraces them with a lofty spirit and for the most noble end of God's glory.

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§8.—*Of Knowledge of Self, Which Is the Foundation of Humility.*

1. That celebrated maxim: Know thyself, is said to have come down from heaven; for knowledge of self is, as it were, the first step of the spiritual life, the commencement and foundation of humility, the most profitable science of all, the beginning of salvation, the source of all goods, the extermination of all evils. But to acquire this knowledge, we must consider that we have been made from clay, and that clay has been created from nothing. But what is nothing? The

privation of everything. This is our origin, this our illustrious descent! And when by God's favor we begin to be, we are also nothing of ourselves; and if God at any moment should cease to protect and conserve us, we would immediately fall back into our nothingness. To this nonentity of our nature must be added the nothingness and deformity of original sin, which stained our souls from the beginning, and rendered us guilty of eternal damnation; and if the blood of our most merciful Redeemer had not cleansed us from it, we would still remain fast in the same misery and turpitude, hapless for all eternity. But when we arrived at years of discretion, when reason and piety would have required us to turn to our Creator and reverence him as our Lord, and return thanks to the same for benefits received, we with perverse disposition turning to all else returned injuries and sins instead of devotedness; so that it was not owing to us, that we did not in a manner strip God of divinity and life, and again crucify Christ our Lord, for which enormity of crimes no hells are sufficient; and yet such was the abundance of God's mercy, that he deigned to awake and convert us to himself by a greater favor than that by which he bestowed on us existence and life, and by a greater miracle than that by which he created the world itself. At the very time when we, heaping up guilt, ceased not to provoke the

divine patience, that most indulgent parent, in need of no one, the King of kings and Lord of lords called us into his admirable light; and we, ungrateful that we are, serve him not, as is just, and if we do any good works, we defile them with many stains and blemishes.

2. But what is man, that the Lord can be mindful of him? What, I ask, is man? If we look to his body, he is a fleeting shadow, withering grass, a lump of clay, a foul sewer, a sepulchre full of corruption, of very brief and uncertain life, an unclean animal exposed to the mockery of innumerable evils. What was man? A thing so unseemly, that it can be neither written nor mentioned without a blush. What shall he be? Rottenness, the food of worms, earth and ashes, loathsomeness and horror. And as regards his soul, man is prone to all evils, slothful and tardy for everything good; from every side he is agitated by furious movements of vices and disorders, of a feeling so perverse and depraved, that while perceiving and making much of transitory and earthly losses, he is dull and insensible to those that are spiritual. He is led from vanity to vanity, and while all things are subject to vanity, still of man, above the rest, it is written (Ps. xxxviii, 6): "All things are vanity, every man living." Such then being the case, we ought to feel regarding ourselves as regarding a most loathsome corpse, from which men avert the

face, lest they be defiled by its hideous sight and most noisome stench. We ought also to deem ourselves unworthy of any consolation whatsoever, of any honor, of any service and use of creatures, and most deserving of every misfortune, of every punishment and contempt.

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§9. *Of Self-knowledge, Through Comparison of Other Things.*

1. Knowledge of self can be gained in a twofold manner: First, by considering one's self absolutely and alone; secondly, by comparison with other things. This second method is easier and is most comprehensive. A man can compare himself first of all with the elements and other things devoid of reason, arguing thus with himself: Behold the heavens, behold the constellations, they observe most steadily their course once received from God; in me nothing is regular and certain; nay, I derange and pervert all divine and human laws. The sun diffuses his light all around, I am enveloped and delight in the darkness of sins. The planets never cease to transmit their force in continual streams to this lower world of ours; I ever lie in the worst listlessness and most guilty indolence. Fire, the most active element, warms, foments and burns everything that comes in its way; I, in the midst of so many flames of divine benefits, am benumbed with intense cold, and inactively grow

torpid. Air is to us a faithful and attentive servant for breathing; I suppress and reject heavenly inspirations, and ever resist the grace of the holy Spirit, lest it work many favors in me. Water washes and cleanses filth; I infect all by the foulness of my morals and examples. How fruitful is the earth, how many and various are its products for our nourishment? But what good ever came from me? I am a useless burden upon earth, most unfitted for everything except misdeeds; I am a most loathsome ulcer, that is always full of the most shocking putridity. Plants perpetually grow, and are renewed with leaves and fruits; I remain ever fixed in the same condition, and never increase a whit. Flowers refresh with beauty and with sweetness of scent; but my face has been blackened over coals, and a baneful stench of vices exhales from me. Dumb sheep and other brutes are subservient to the will and needs of men; I am useless to the world, a traitor and rebel to God.

2. Another comparison ought to be made with creatures endowed with reason and perception: I in the midst of men, who make use of reason, follow sense rather than reason, like the horse and mule, that have no understanding. Christians eagerly strive after the poverty and humility of Christ; I, a Christian in mere name, obey the world, not Christ. The Jews only once

dragged Christ to the cross, how often have I done so? Are not heathens and other unbelievers more exact and diligent in their superstitions than I in the worship of the true God? Are not abandoned and wicked men more ardently devoted to riches and pleasures of the world than I am to spiritual goods? But how many are consigned to everlasting punishments in hell for lighter and fewer sins than I have committed? I surpass the demons themselves in variety and multitude of sins; for I have often by my own malice and bad habits even induced and provoked these same to tempt me.

3. There is no reason for instituting a comparison with things which are above us, namely, with the Angels and with God. For compared with these we are as nothing, and if anything could be found worse than nothing. Accordingly, passing over these we shall think truly that we are the worst of all criminals, inasmuch as there could be none, who would not turn to better account than we so many gifts of God, so many and great helps to living uprightly, in which we abound. Nay, the smallest of the graces God has bestowed on us would be sufficient for the conversion of even the most desperate thief. Finally, we shall be ashamed to lift our eyes to heaven, for in that the highest order is observed, in us is the greatest confusion. There shines the brightest light, in us are the gloomy shades of vices

and the darkness of night. There are the Angels, who guard us; the Saints, who pray for us; there reigns the glorious Virgin, our Advocate; there Christ, our Redeemer; the guardianship, protection, merits and innumerable benefits of all whom we, most ungrateful and insensate, have despised, trampled on and abused.

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§ 10.—*Of Actions of Humility.*

These are the actions of humility: 1) Most truly to avow and to know that all our gifts, as well natural as supernatural, are from another, and that of ourselves we have nothing but sin; for our actions so depend on God that without him we can, I will not say do nothing at all, but not even think. 2) To despise and think little of one's self, and in every concern, no matter how trivial, to thoroughly distrust self and place all reliance in God alone. 3) To deem one's self unworthy of all God's gifts, and unsuited for everything; and that will be done without any false pretence, because we are really such according to what we have of ourselves. 4) Not to wish to be highly esteemed or praised by others, for that is not fitting for us, but for him, from whom we have received every good; wherefore, we should refer all praise and honor to God, and altogether shrink from them, considering how remote we are from the merit of praise, and how shameful it is for a thing so very vile to

have a mark of distinction. 5) To desire, as far as lies in us, that others may despise us and think us vile; for a truly humble man wishes himself to be judged and reckoned by others, such as he knows himself to be by the verdict of truth and in the eyes of God, that is most abject, indolent and of no account. 6) Willingly to expose one's own defects, unless the rank of the person, nature of office and neighbor's edification forbid it. 7) When one sees that he is made much of, or honored, not to allow that honor, nor intentionally to attract it to himself, except, perhaps, on account of the office and charge which he bears, and then to refer it to God. 8) To consider one's self according to those qualities which he has of his own, but others according to those which they have from God; and thus, in comparing himself with others, to think himself viler and worse than all. For this is the disposition of humility for a man to look to his evils in himself, in others to their goods; and in this way each, even the most perfect man, may, without any lie, deem himself inferior to the most imperfect whomsoever. 9) To subject one's self to God, as a slave to his master, or as tempered clay to the potter, that he may dispose of us both in this life and in the next according to his good pleasure; to be subject for God's sake to men also, particularly to superiors, and to allow one's self to be governed

by them as God's instruments. 10) To reckon one's self in the sight of God as a dead and stinking dog, which all fly and shudder at; and so, when an occasion of any contempt, vexation and injury occurs, to embrace it with the utmost alacrity, and to thank God that he treats us as we deserve. 11) In external affairs and employments always to choose that which is the meaner and worse, believing that nothing is so vile as not to be far better than our vileness deserves. But these in affection and determination of the will only; for in effect and exterior practice the limit of propriety and dignity must be adhered to.

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§11. *Of Occasions of Exercising Humility.*

1. Whereas we are all sinners and need the grace of God, the *first occasion* of humility will be our state itself and condition, by reason of which, returning to ourselves with the prodigal son, we shall say to the Father of mercies (Luke, xv, 18): "Father, I have sinned against heaven, and before thee: I am not now worthy to be called thy son." But if, by a pious conjecture, we judge that we are friends of God through grace, what have we that we have not received? and if we have received, why do we glory as if we had not received? and here is a *second* occasion of humility in every good work, in every action of virtue; for God worketh in us (Philip,

ii, 13): "both to will and to accomplish;" and (John, xv, 5): "Without me," he says, "you can do nothing." The *third* occasion proceeds from consideration of our own frailty, from comparison of our evils with the goods of others, from meditation of the divine favors and of our own unworthiness. Injuries, annoyances, crosses and all those things that count towards our contempt and degradation, afford a *fourth*; for after the example of Christ we ought to bear all these patiently, and even feel under obligations to those who plot against our life or reputation.

2. But for the acquisition of this virtue, I think it likely to be of great advantage to elicit daily some internal acts of it, and to assign these for certain hours, that they may never be omitted. Religious, who discharge the canonical hours each day, may thus attend to this exercise: Before or after the night office, they shall elicit an act of self-knowledge; at the hour of prime an act of desire, by which they may wish to be despised and reputed as nothing; at the hour of tierce they shall wonder that all creatures do not drive them from their midst, on account of the innumerable sins with which they abound; at the hour of sext they shall consider all others better than themselves, and shall resolve to put themselves under the feet of all; at the hour of none they shall determine to preserve humility in

speech and gait, and to be silent about themselves and conceal their good qualities; at the time of refection they shall confess that they are most unworthy to eat the bread of others, and to share their goods and fellowship; at the vesper hour they shall fancy themselves to be annoyed by various calumnies and injuries, and that false crimes are attributed to them, and they shall excite themselves to bear all these with joy; finally, at the hour of complin they shall propose to fly all praises of men, all honors and dignities, submitting themselves to the divine pleasure in all things.

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§12.—*Of the Signs and Effects of Humility.*

1. Many marks and effects of humility are enumerated by the holy Fathers, all whose teaching the most blessed Father Benedict has collected in his rule, where he treats of this virtue; for he counts twelve degrees of it, which everywhere belong to the essence itself of humility, everywhere to its signs and effects. Fear of the Lord proceeding from the innermost reverence, which a truly humble man has for God, holds the *first* place. This shuts out all forgetfulness, and renders us mindful of God's commandments for their observance; it teaches us to dread punishment to be inflicted for transgressions, it checks evil desires, it leads to continual con-

sideration of the divine presence, and averts from all evil. The *second* degree is to renounce self-will and not to accomplish one's own desires. For as ambition of self-excellence carries out self-will in all things, so the truly humble man imitates Christ, who says (John, v, 30): "I seek not my own will, but the will of him that sent me." The *third*, to subject one's self to a superior in all obedience; for the proud Angel therefore fell because he would not obey; but the true teacher of perfection "humbled himself, becoming obedient even unto death." The *fourth*, patiently to endure every injury and toil, and every vexation for love of obedience and submission. For the humble man thinks it better to suffer everything harsh and oppressive, rather than to rise up against a superior and refuse his authority.

2. The *fifth*, clearly and openly to manifest to one's superior evil acts and thoughts and all the recesses of conscience; for he who despises himself gladly uncovers his ills and easily discloses his disease to a physician, who knows himself to be infirm. The *sixth*, to be content with all meanness and abjection, in all one's own works to judge one's self as a bad and unprofitable and wholly unworthy laborer, But meanness regards food, drink, dress and furniture; abjection regards place, state and rank. More-

over, he who deems himself vile and contemptible, accepts with joy what is the poorer in all things. The *seventh*, not only in words to declare one's self viler and lower than all, but to believe it with the inmost affection of the heart. For the truly humble man applies to himself the expression of his master, in which he says (Ps. xxi, 7): "I am a worm, and no man: the reproach of men, and the outcast of the people." The *eighth*, to follow the common rule, and to be free from all singularity. For once a man is humble, he covets not to appear greater or better than others, wherefore he shuns all singularity, by reason of which he could be pointed out by others as of any prominence.

3. The *ninth*, to shun talkativeness and be silent until questioned; for as loquacity proceeds from pride, which wishes to display itself, so does silence from humility, which desires to lie concealed and to be unknown. The *tenth*, not to be easy and ready for laughter; inasmuch as the humble are modest and circumspect, and therefore restrain laughter, and like to weep rather than to laugh. The *eleventh*, not to be boisterous in language, but to speak few and reasonable words, and that gently, humbly, without laughter and with gravity, as becomes an humble and modest man. The *twelfth*, to show humility not only in the heart, but also in the body, that is,

with humble and modest gait, with an ever downcast look and with eyes fixed on the earth. For the humble man assumes the garb of a culprit, and thinks that at every hour he is to be presented before the dreadful tribunal of God; wherefore, smitten with the remembrance of his sins, and terrified at the rigor of divine judgment, he dares not lift his eyes to heaven, but with the publican standing afar off he begs pardon of his sins with humble prayer and disposition.

PART THIRD.

OF THE UNITIVE WAY.

Chapter I.—Of the Proximate Disposition for Perfection.

He to whom nothing is wanting is called a perfect man. But what can be wanting to him who purified from sins, cleansed from vices, free from every imperfection and adorned with all virtues, adheres most closely to his God, and is made one spirit with him for ever? This is the highest point of christian perfection, to which we are tending; this the ultimate end of spiritual life, which we now undertake to describe. For as anything whatever is then considered perfect when it is united with its end, and as our end is God, we must then at length be of necessity perfected when we perfectly adhere to God. But this union and connection takes place by love and contemplation, as we shall explain further on, after some things, which have a general bearing on the state of perfection, shall have been disposed of.

§1.—*Of Perfect Abnegation, Which Proximately Disposes the Soul for Perfection.*

1. There is no question here of the abnegation, which consists in mortification of the passions, in alienation from exterior things, in aversion from honors and dignities and in self-contempt, but of another more recondite and difficult renouncement, which frees the soul from all dissimilarity with God, and so far reduces ourselves under his power, that we entirely depend on his good pleasure, and desire nothing more than to be led and moulded in whatever manner God may choose, so that, if possible, our will may be altogether broken, and self-love plucked up by the roots. But there are two ground-works of this perfect denial: The *first* is the lowest opinion of one's self and of created things, which proceeds from continual consideration and daily experience of the vanity, misery and nothingness, which all creatures of themselves possess. The *second* is a sublime knowledge and conception of God's immensity, which may arise, not indeed from deep contemplation of his perfections, but from complete and perfect resignation and abandonment in the hands of God himself, who is our ultimate end and perpetual beatitude. On these ground-works the whole spiritual structure of abnegation is to be built by us, that we may be able to attain to intimate union with God.

2. But to acquire this denial it is necessary, first, to lay aside a twofold error, by which the understanding of spiritual men is generally wont to be darkened: *One* mistake is that of some, who think that perfection of spiritual life consists in interior consolations and illuminations, by which the soul becomes more eager to serve God and love him; and this ability they imagine to be of great merit before God; when nevertheless beneath it often lies hid self-love, the bane of merit, from which the contrary difficulty is free; thus, too, spiritual delights sometimes open the way to diabolical illusions, which afflictions and trials close, the Lord saying (Ps. xc, 15): "I am with him in trouble." The *other* mistake is that by which we form and seek for ourselves a certain interior and exterior quiet, by which putting aside cares and suppressing agitating movements we may serve God calmly and peacefully, and love him perfectly; when the reverse is the case, for God permits the minds of his friends in this life to be scarcely ever at rest; "for power is made perfect in infirmity, and through many tribulations we must enter into the kingdom of God."

3. These errors being driven from the understanding, three defects are to be cut off from the will by the sword of abnegation: The *first* is that of persons who too eagerly seek and possess with tenacity in the inferior part of the soul

sensible devotion, tenderness of heart, spiritual consolation, the intention of which is not pure; because if God withdraw these gifts from them, they are not of peaceful heart, until they receive them again. These favors may, indeed, be asked and desired with due and upright intention; but it is better for a perfect man to serve God without these delights, yea, with contrary disgust, desolation and abandonment. The *second* defect is that of some who in the soul's superior part receive divine illustrations and spiritual gifts, whereby the memory is enriched, the understanding brightened and the will inflamed with the heat of divine love. For because all abundance is dangerous to the unwary, though these favors may be received by them in due order and with right intention, they are mistaken nevertheless, because reposing in them more than may be expedient, from a very subtle and hidden ignorance they incautiously enjoy, not God, but his gifts. Finally, the *third* defect regards those who resign themselves purely to the divine pleasure, retaining in themselves nothing of their own, and have none of the glue of love, which may in any way cause them to adhere to creatures or to the gifts of God. These are commonly raised to divine apparitions and visions, and enjoy many and wonderful and inexplicable gifts of God, but they cannot yet arrive at a blessed union with God, first, because they would not so

willingly be deprived of the fore-mentioned gifts as they greedily receive them; next, in the very gifts something seems wanting to them, namely, the union itself and manifestation of God without forms and representations, which they therefore beg of God with a certain very subtle avarice and very occult and scarcely perceptible selfishness. But this defect, though it may seem very trifling, yea none, is to be entirely mortified and extirpated, if we desire to be found worthy of holy union.

4. From what has been said may be easily inferred the practice of this most perfect abnegation, of which we are speaking, contained in these rules: We shall truly and unfeignedly think and avow ourselves undeserving of every consolation and gift of God; then we shall desire sole and bare virtue and perfection, with complete and full indifference to the possession and non-possession of every and each gift of God; finally, we shall put ourselves in knowledge and affection beneath every creature, desiring to be scorned and harshly treated by all, and to be given over by God to every tribulation, anxiety and desolation. We shall wish to be forsaken and despised, rather than to be consoled and exalted, saying with the Prophet (Ps. lxviii, 21): "My heart hath expected reproach and misery." We shall receive the very gifts of God with great liberty and indifference, remaining as free and

unconcerned, as if we have not had them; in them we shall merely admire God's bounty, and shall return him thanks, because he has deigned mercifully to bestow his hidden favors on unworthy sinners. We shall by no means repose in the favors themselves, but shall be ever ready to be deprived of them, because perfection does not properly consist in them, they being only the loving gifts of God's goodness, by which he allures us to follow a perfect life; but it would be absurd to esteem gifts higher than the giver. We shall, with pure disinterestedness of mind, lift up to God all the powers of our soul, adhering to him only, and desiring to possess him alone; we shall wish for no virtue or perfection, except such and in such manner as God may will; we shall renounce all contrary sentiment; we shall, without any sadness of heart, reject even supernatural lights themselves; we shall mortify the very desire of suffering, of being perfectly resigned, of arriving at union, submitting all these to the divine pleasure, and keeping our heart with all watchfulness, lest self-love insensibly creep in, and through the slightest fissures mingle with even the very acts of the purest and highest virtue. In fine, we shall not long for eternal glory itself, and the never-ending vision of God, otherwise than as it may please him, yet without his offence; inasmuch as our perfection consists in none of the foregoing things,

but in the purest love of God, in entire conformity of our will with the divine, in most sincere privation and complete renouncement of all things that are not God, through which a blessed union is reached.

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§ 2.—*Of the Divine Presence.*

1. That the continual remembrance of God is of great moment for acquiring all perfection and intimate friendship with God, he himself shows who says: "I am the Almighty God: walk before me, and be perfect" (Gen. xvii, 1). The prophet Micheas also says (vi, 8): "I will shew thee, O man, what is good, and what the Lord requireth of thee: Verily to do judgment, and to love mercy, and to walk carefully with thy God." For the divine presence wards off not only sins, but even the most trivial imperfections, as the sun dispels the darkness of night; it arranges our interiors and exteriors with an admirable moderation, much more forcibly than the look of any king; it renders us brisk and observant to perform manfully all things appertaining to God; it so imprints God on the mind that it is difficult to dismiss the recollection of him; it takes possession of the entire man, and diverts him from all care of outside things; it impels to deepest reverence of the divine Majesty; it fills and inflames the heart with love

and holy desires; and at length unites our soul, made holy, to its ultimate end. "I set the Lord always in my sight: for he is at my right hand that I be not moved," says the Psalmist (xv, 8 and 9): "Therefore my heart hath been glad, and my tongue hath rejoiced: moreover my flesh also shall rest in hope." But we can conceive and contemplate God as ever present to us in three ways.

2. The *first* is in sensible representation, for instance, if we behold Christ our Savior in every place and work as it were present and looking at us; regarding which manner some things are to be noted. *Firstly*, that we view Christ in that mystery which most strikes our mind and brings greater utility, according to the exigency of our soul's condition, whether reclining in the manger, or flying into Egypt, or preaching, or suffering and crucified, or rising again and ascending into heaven. *Secondly*, we shall behold him as if standing close by us (for neither are we to go to heaven in thought), as man and God, not as simple man, that thus we may learn from his humanity to penetrate to the divinity, and as a beholder and witness of our works and innermost thoughts; for all things are naked and open to his eyes. *Thirdly*, to this presence we shall add frequent aspirations and affections of the will, by which the soul may be excited and disposed to union.

3. The *second* way is outside us, without any sensible image, when we view Almighty God with the eyes of faith present to us in his Divinity, and examining all our concerns: "Do not I fill heaven and earth, saith the Lord?" (Jerem. xxiii, 24), and thus regarding ourselves as an atom encompassed with light, as a sponge immersed in the sea, as a little fish surrounded with waters; for in the same manner does God encompass, penetrate and fill us from every side. Then we shall rise to God himself by frequent aspirations, and when we shall perceive ourselves to be distracted in external works, we shall recall our mind to the divine presence, by this or some other similar verse (Ps. l, 12): "Create a clean heart in me, O God, and renew a right spirit within my bowels."

4. The *third* is that most perfect way, by which we behold with purest eyes God no longer outside us, but present in the recess of our heart and in the depth of our soul, and infusing his blessings into us; that is, when forsaking all creatures we become accustomed to betake ourselves within us, and erecting a sort of temple in our heart there worship God truly present, reverently hear him, converse with him in a friendly manner, and fly to him in every emergency, as a son to his father and a spouse to her bridegroom. This way is called mental and unitive, to which should be added fervent aspirations, which will be the more

ardent and efficacious, because the soul having put on God, views him within itself without forms and images, without any imperfection, with the simplest singleness of spirit, and therefore becomes most adapted and proximately disposed for union.

5. But because this exercise, though in itself very easy (for what is easier than to behold what is everywhere?), is nevertheless rendered difficult to us on account of the corruption of our nature, it behooves us to surmount this difficulty by certain remedies. And, first, we ought to study purity of heart, because it is written (Matt. v, 8): "Blessed are the clean of heart, for they shall see God." Next, love of God is to be excited by continual aspirations, and self-love destroyed, that we may be able wholly to forget ourselves and to be mindful of God alone. Then, this gift is to be humbly and constantly implored of God, and, finally, those remedies which are wont to be easily pointed out for use are to be employed, such as some sign exciting us to this remembrance, a particular examination arranged on this subject and others of the same nature.

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§3.—*Of Conformity of the Human Will With the Divine.*

1. This is the primary endeavor of a man aspiring to perfection, to inquire what God wills, and in what manner his most holy will is to be cher-

ished and accomplished, that we may in everything and every moment say with Paul (Acts, ix, 6): "Lord, what wilt thou have me to do?" and with Christ (Matt. vi, 10): "Thy will be done," assuredly may it be done in me, with me, regarding me, through me, as well in life, as in death, both in time and in eternity. In this conformity is found the supreme good of life, supreme peace and tranquillity, heaven outside heaven and men's true felicity. For how can he be disturbed, or dejected, or affected by any trouble, who receives all things with equanimity from the hand of God, who most firmly believes that all things are ordered by the pleasure of the eternal Father, and that his will is accomplished in all, whether prosperous or adverse? Is he not to be considered blessed in this mortal life, who so cleaves to God that he has one will with him? He no doubt is blessed, because, since he wishes nothing but what God wishes, he always accomplishes his own will.

2. This conformity rests on two foundations. The *first* is, that in it consists the sum and height of our perfection, and the greater that conformity will be, so much the more perfect shall we be ourselves; for as perfection is essentially placed in the charity of God, and the highest degree of love is identity of wish and dislike, it is evident that human perfection will be so much the greater, the more the human

will itself will be united and conformable to the divine. The *second* foundation is most certain from Catholic faith, that nothing whatever takes place in the world (sin only excepted), whether that be good or evil, whether it proceed from a natural, or from a contingent and free cause, without the express will of God (Isai. xlv, 7): "I, the Lord, make peace, and create evil," he says, namely, the evil of pain. "Are not two sparrows sold for a farthing," says our Savior (Matt. x, 29), "and not one of them shall fall on the ground without your Father?" But if small animals, and these destined to perish, perish not without God's will, it is much more credible that nothing of evil shall happen to us without the will and providence of God.

3. But for ascertaining and performing God's will the following rules are assigned: Whatever things are to be done, or ommitted, as well spiritual as corporal, are of a threefold kind; for they are either commanded, or forbidden, or indifferent. Regarding things commanded and forbidden the will of God is clear, namely, that the former be done, the latter not done. Regarding indifferent things, it is to be observed that these are divided into three species: There are some by which nature and sense are delighted; others which nature shuns; of these it is better to choose that which is less agreeable to sense, and from which self-will shrinks the

more, unless discretion, the mother of virtues, may seem to require otherwise, making allowance for time, place, person, health and other circumstances according to the advice of a spiritual Father, or other prudent person. The third species of things indifferent is made up of those towards which the will is equally balanced, as if there happen to be two beggars together equally needy, and alms can be had only for one; or if two ways offer to a person going to church, by which the journey can be made. But in these and other indifferent things of the same nature we can embrace whichever side we choose, without any uneasiness or long deliberation, premising this act: O Lord, I will do, or omit that, because it is thy will. For thus the work, which was otherwise indifferent, shall be as much God's will, as are those commanded or forbidden; both because in things of this kind God has supplied no other means for knowing and doing his will than the direction of the intention; and because the exterior action is such before God as is the interior intention.

4. But in order that the direction of the intention may be pleasing and acceptable to God, it ought, *firstly*, to be actually made; so that the soul may be raised to God in act, and the intention itself renewed for actions specifically distinct; and when we advert that we are distracted. *Secondly*, it is to be made solely on account of

God's will alone, excluding all other ends, however good. *Thirdly*, willingly, that is, with full assent joined with peace, quiet and spiritual delight, without any sadness and repugnance whatever. *Fourthly*, unhesitatingly, that is, with undoubting confidence, believing that work to be the identical will of God. *Fifthly*, plainly, that is, with lively faith regarding the work itself not as anything created, but as God's uncreated will. *Sixthly*, with promptitude, that the direction take place immediately at the commencement of the work, which shall be afterwards continued by acts of joy, humility, resignation and love, viewing the work itself no longer as our own, but God's, and the divine will itself operating in us.

5. But by the following signs we discover that our will depends in all things on the divine, and is in perfect harmony with it: 1) If we desire to do everything at the beck of the divine will and commence no business without first beseeching God's help. 2) If we not only bear with even temper present hardships and calamities, but of our own accord covet them when absent. 3) If we have the greatest possible distrust in ourselves, and place all our confidence in God alone. 4) If brooking reproaches, insults, injuries and other ills in generous silence, we receive them with joyful spirit from the hand of God. 5) If we be moved to wish or not to wish something, for the sole reason that God

wishes it or wishes it not, and for no other cause whatever, though it may affect us very much and intimately. 6) Finally, if by love we be so transfused into God, be so immersed in the ocean of the divine will by the effort and weight of our whole will, that no good, no life, however most blessed, may be more to us than God, and that we may know, think or wish nothing, except God's pleasure and will.

Chapter II.—Of Contemplation.

The unitive way is twofold: one which mainly consists in the intellect, or in contemplation, the other which mostly rests in love. And these ways agree with one another, in that each requires perfect charity and the practice of virtues, and renouncement of self and of all things, and each intends to unite the soul with God. But they differ in many ways; for the former is rather speculative than practical, the latter more practical. That requires so many things, that it is limited and granted rarely and to few; this can be obtained everywhere, always, by all persons, and in every work. That is exposed to diabolical illusions, to self-love and pride on account of the relish and exaltation of mind; in this a man forsakes himself entirely, nor seeks anything else besides God. That is narrow, this dilates the heart to infinite things. By that a man delivers a part of himself to God, by this he trans-

fers himself entire into God, and therefore it is more perfect and more requisite. We are now about to say something briefly of each, and first we shall treat of contemplation, then of love and lastly of union itself.

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§ 1.—*What Contemplation Is.*

1. Contemplation is the perfection of virtues, the fulfillment of desires, the goal of prayer, and a unique and most efficacious means for attaining blessed union. This holds the first place among all the exercises of the mind, for it is more clear, more direct, more secure, more pleasing, more sublime and more like the life of the blessed. This is a suspended elevation of the mind to God, a certain view and agreeable admiration of clear truth, tasting the joys of eternal sweetness. Through this we are drawn as deeply into solitude and singleness of heart, as if we were to live a hundred leagues remote from every creature. None, except one who has learned to despise all external consolation, and to take delight in true and divine joys alone, can truly attain to it. He who has acquired this, can say with the Spouse (Cant. v, 2): "I sleep, and my heart watcheth;" for the exterior senses sleep, and the heart watches in the action of interior exercise, and the bodily senses receive nothing that can leave any impression in the heart, because the approach to God by love and contemplation and the continual

attachment to God are made so savory and desirable to the heart, that it considers every occupation about exterior things a most grievous and unbearable affliction.

2. The holy Fathers and scholastic Doctors give several definitions of contemplation; this seems to me the best: Contemplation is a free, penetrating and certain view of God and of heavenly things, causing admiration, ending in love and proceeding from love. Contemplation is a view, for it is not the work of reason discussing and seeking truth, as does meditation; but the work of the understanding purely beholding truth without any reasoning. And this view is called free, first on the part of the contemplative, who ought to be free from sins, from corrupt and inordinate affections, and from superfluous cares; secondly, from the act itself, for the mind, disengaged from earthly things and raised as it were in the air, is borne about in freeest flight, whithersoever God carries it. Thirdly, from that which is beheld, for that is contemplated either devoid of sensible images, or manifested to a person by the images themselves. The same view is said to be penetrating, clear and conspicuous, not that the soul in this life contemplating God can see him clearly; but because the light of wisdom so illuminates the understanding and perfects faith, that in comparison of former knowledge, which was had through meditation, this may appear

bright and distinct. Besides, the view is certain, both because the soul is thereby rendered more certain of divine things and firmly adheres to them; and because the intuition is concerned with God and celestial things, and all that Catholic faith teaches. It causes admiration, since the things we contemplate, though otherwise known, are nevertheless propounded in an unusual manner, and therefore seem novel and wonderful.

3. But there is the closest connection between contemplation and divine love, on which account we have said that it proceeds from love and ends in love. For contemplative life, though it essentially consist in the understanding, still has its origin in the will, because from the charity of God we are incited to contemplation. But because the end corresponds to its principle, the limit and end of the same life is had in affection, while we are delighted in the vision of the object loved, and the delight itself excites love the more. From these it is inferred, first, that hardly anything can be said of love, without at the same time treating of contemplation; and *vice versa*, that the grace of contemplation is altogether unknown, without full knowledge of love. It is inferred, secondly, that he ought to be deemed the more excellent in divine wisdom who loves God more, although he may be ignorant of scholastic Theology; and that he, after the manner of Mary, chooses the better part, which

shall not be taken away from him. Finally, from these it follows that love is more unitive than knowledge; for "God is charity, and he who abides in charity abides in God, and God in him;" and love always desires to make one of the lover and the beloved, that they may be no longer two but one, not indeed in the flesh, but in the spirit, as the Apostle says (1 Cor. vi, 17): "He who is joined to the Lord, is one spirit.

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§2.—*How Manifold Contemplation Is, What Its Object, What Its Effects and End.*

1. The division of contemplation is manifold, but that is considered the principal by which it is divided into infused and acquired. The infused is that which has its rise from grace alone or divine inspiration; and the acquired, which human exertion or industry begets, not without the divine aid. That proceeds from the gifts of the Holy Ghost, this from human reasoning. That is performed in a spiritual manner, the Holy Ghost directly touching and inspiring the mind; this in a natural way by the use of ratiocination, which simple intuition of the subject accompanies. That is like a ship, which sails most smoothly with favoring wind and unfurled sails, without any toil of rowers. This is likened to the same ship which very many rowers with great exertion scarcely impel and move along, while there is a calm or contrary wind. That

flies, this runs. Grace goes before that, labor before this. In fine, the infused is easier, because with swiftest movement it searches and penetrates divine things without the long windings of meditations; but the acquired has not a few difficulties, nor can we arrive at it without previous practice of meditation. Wherefore, if any one is on fire with the desire of contemplation, he ought to devote himself to continual meditations, and be persuaded for certain, that all meditation is fruitless that does not pass into contemplation, which it ought to have for its aim; for it will be then as a road without an end, as a voyage without a harbor, as a body without a soul. But as advance is made to facility of meditation by assiduous endeavor of the understanding and will; so by this the faculty of contemplation is gradually acquired, increased and perfected.

2. The object with which contemplation is concerned is manifold, namely, the sovereign God and his infinite perfections; Christ our Savior, and all those things that regard the mystery of our redemption; celestial glory and the entire state of the triumphant Church, the Blessed Virgin, the Angels and Saints, and their merits, endowments and felicity; the state of the militant Church, its grandeur, its marks, its persecutions and triumphs; the visible universe and all creatures, as far as they lead and raise us to the

knowledge and love of God; we ourselves, who and what we are, and what we ought to hope from the benevolence of the Lord; finally, to include all in a few words, all matter of meditation is likewise matter of contemplation, except that meditation inquires, contemplation tastes; the former is the mother of love, the latter its daughter; that considers objects that move us singly and by parts; this views the object by simple intuition, and moves with greater force.

3. The effects of contemplation are also many; for, first, it corrects all excesses, because it imbues the soul with great light, so that it recognizes the will of God, even in the smallest things; next, it plucks up the very roots of vices, directs the affections, renounces private judgment and will, overcomes temptations, perfects virtues and embellishes works, collects the senses, rectifies the intention, confers peace, which the world cannot give, endures every trial and adversity with gladness of soul, causes to flow plentifully, and pours out on others the plenitude of graces and streams of learning. In fine, it elevates the mind to God, and places it among the celestial choirs, produces oblivion of all exterior things, and confers on the soul ineffable joy and inexplicable delight.

4. But the end of contemplation is to bring to most blessed union with God the soul withdrawn from all creatures and inflamed with the

most fervent love of God, so that he who has reached this state may say: "I live, now not I, but Christ liveth in me." But whereas the science of entire religion is divided into two parts, namely, into the active and contemplative life, let it be remarked that the active life ought to precede that which is engaged in contemplation; because from a good work advance is made towards contemplation, and the duties of good action are nothing else than necessary preparation for contemplation. Moreover, the holy Fathers assert that action ought to be far the longer, not only before, but even in the practice itself of contemplation, so that, seven being divided into six and one, for example, we may leave for contemplation the seventh alone, the other six parts being assigned to action. For the necessity of this life requires that more be given to action, and the very infirmity of our nature compels us to return from the height of contemplation to active work, that exercising ourselves in good works we may be drawn again by God's favoring grace to the summit of contemplation. Contemplation is then a reward of action, but is not always given to those seeking and procuring it. First, because some aspire to it with earthly affections not wholly subdued, nor themselves exercised in virtues. Secondly, because not a few are naturally unsuited for it, who ought to be kept within the limits of action,

in the duties of which they are profitably engaged. For action is necessary for salvation, because we cannot be devoid of good works and the practice of virtues, as we can be of contemplation.

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§3.—*Of the Degrees of Contemplation.*

1. Although it be difficult to reduce all the degrees of contemplation to a certain number, as God is wont to communicate himself to the soul in countless ways; still some more recent writers enumerate only fifteen, to which all that either experience has taught on this subject, or the holy Fathers have laid down, seem referrible. The *first degree* then is intuition of truth. In this degree God raises the soul above all reasoning, as it were, into a certain beacon, and there kindles the brilliant torch of wisdom, and proposes for contemplation his perfections, or the mysteries of Christ's humanity, or some truth appertaining to greater purity of heart. Here the understanding receives the highest knowledge of divine things not worked out by its own dialectics, but strongly infused by God. Here a certain simple and pleasing cheerfulness is stamped on the memory, by which it rejects all extraneous things, and rests in God alone. Here the will is inflamed with the purest love of God, which is sometimes diffused into the inferior faculties, and

passes to the body itself. Here the soul drives away from itself all affections, all exercises, all desires that do not appertain to God, desiring nothing, wishing nothing but love. But the act of contemplation, as we may here premise in passing for understanding this and the following degrees, takes place like every other cognition through the likeness of things, which philosophers call *species;* and that in a threefold manner: *Firstly*, by the species received from sensible things, in which manner we behold God as a very brilliant light or fire through the species of created light and material fire, and this is what Aristotle says: The intelligent being ought to behold the impressions; and Denis, the Areopagite: It is impossible for the divine ray to shine on us, unless screened by variety of sacred veils. *Secondly*, through the species not indeed received directly from sensible things, but drawn or composed from these; thus we imagine a golden mountain, because we have previously seen gold and mountain separately. *Thirdly*, through species infused by God, which mode is supernatural, and known to those only who deserve to be raised to it.

2. The *second degree* of contemplation is a withdrawal of the soul to things interior, when with all its strength it betakes itself to the internal, and is far separated from externals. God is wont to call the contemplative soul in an instant,

and concentrate it on internals, and serve before it a table of light and love, by which it may be refreshed. Then drawn by God it forsakes things without, and as if naturally, shuts the eyes of the body, and turns all the rest of the senses to things within. But this entry of the soul into the recess of the heart is the work of God; for it cannot thus concentrate itself and continue in this peaceful solitude. In this retirement God makes the soul a retreat, in which to dwell; a garden, in which to gather flowers and scatter the seeds of virtues. The soul indeed would wish to remain permanently in this rest, but by the Lord's disposal it is set free and at once comes forth, not knowing in what manner that private sanctuary has disappeared. It does not, however, come forth empty, for all exterior things have for it a far other savor than before, and it values more the hope of again returning into that solitude, than the certainty of possessing all earthly goods. In the next place, it endeavors by its own exertions to enter into itself, and is thus disposed to be again drawn by God and raised to a higher sphere. Meanwhile it faints away through excess of desire and cries out with the Prophet (Ps. xxvi, 4): "One thing I have asked of the Lord, this will I seek after, that I may dwell in the house of the Lord all the days of my life."

3. The *third degree* is spiritual silence. For the soul introduced into the inner chamber sometimes speaks indeed, when feeling within itself the presence of the Lord it discloses its desires to him; but more frequently it is silent, when with the increase of light and love the act of understanding is suspended; and it ceases from words, knowing not what to say through amazement. Then, as iron attracted by the magnet, it cleaves to him in gazing on the supreme good. Then the will is raised to the most ardent love, that prevents internal utterances. Then all things in a man are silent, the senses make no noise, the desires are at rest, while the soul meantime awaits in silence God's salvation, listening to what God may speak within it, until that light fade, through admiration of which it was silent. For at the departure of that light it returns to sweet colloquies, and passes to exterior things more fervent than usual.

4. *Fourth degree*, quiet. As a stone in its centre, so everything rests in its ultimate end once attained. The ultimate end and highest good of a rational soul is God; the soul therefore seeing itself beside God, rests in his love as in the completion of its desire, and says with the Spouse (Cant. ii, 3): "I sat down under his shadow, whom I desired: and his fruit was sweet to my palate." In this quiet all the powers of the soul are satiated; the rational, because it

adheres to supreme truth; the concupiscible, because it is united to supreme goodness; the irascible, because it enjoys supreme glory, power and dignity, to which it aspired. Here love of all virtues is excited in the soul, all exercises of piety become most easy to it, and a desire of serving God, and of subjecting the flesh to the spirit in new and unusual ways, is more strongly enkindled in it.

5. The *fifth*, union. For quiet passes into union. But this union does not take place in the soul's substance, in such manner as to lose its being and be changed into God, as some heretics have dreamed; but it takes place when God, with brightest light in the innermost and deepest recess of the soul, exhibits himself present to it, and shows himself gazing on and most tenderly loving it. A soul placed in this degree clings most tenaciously to God, is invested with new splendor of grace, and a something celestial and divine appears in it. It is strengthened for difficult undertakings, is perfected with most profound humility, is set on fire with zeal for the salvation of souls, and desires to be dissolved and be with Christ. But more at length of union hereafter in the last chapter, for in it consists the highest perfection of spiritual life; the remaining degrees, which follow, are effects of union, rather than distinct degrees of contemplation.

6. *Sixth*, hearing of God's speech. God is wont to speak to the soul in divers ways through Scripture, through prelates, through preachers, and through chastisements, and by interior inspiration. These words are common to all, but he speaks to the comtemplative soul by himself and through Angels, either by exterior voice, which may be perceived by the corporal ear, or by interior voice, which may be conceived by the imagination, or in a purely spiritual manner, by imprinting truth in the understanding, which speech is proper to the Angels. In this manner God sometimes deigns through himself to instruct a soul united to him, and by speech of this sort enlightens and inflames it, and impregnates it with holy desires.

7. *Seventh*, spiritual sleep. That is, love so strong, that it excludes all operation of the intellect, or at least does not in any way perceive it. For as corporal sleep closes all the exterior senses, and takes away their exercise, so this sleep, transcending all sense, swallows up all the faculties of the soul, while the soul most happily reposes in the bosom of the Bridegroom, and asleep to itself and the world watchfully listens to God, saying with the Spouse (Cant. v, 2): "I sleep, and my heart watcheth."

8. *Eighth*, ecstasy. But ecstasy is an elevation of the mind to God, with abstraction from the exterior senses proceeding from the great-

ness of the elevation itself. For as the soul has limited power and capacity, the more efficaciously it applies to one function, the less it attends to others. Wherefore, it can by the divine agency be engaged with such close application in beholding and loving the things of God, that it may neither see things present, nor hear the words of those speaking hard by, nor even feel a sharp instrument or fire applied to the body; and then it is said to undergo ecstasy.

9. *Ninth*, rapture. This adds something beyond ecstasy, for ecstasy is a mental excess, by which the mind is gently gathered within itself and is led away from the use of the senses; and rapture is the same excess, by which, through a sort of violence, it is torn from the senses and is raised to the inspection and love of things divine. But the essence of rapture consists in this, that contrary to the manner of its nature, knowing not how, the mind be most speedily and forcibly cut off from the senses and borne to higher objects. In this state the mind puts off itself completely, puts on a certain divine disposition, and conformed to the beauty beheld, passes entire into sublime glory. But the body of him who is enraptured, either remains cold, rigid and unmoved, since it is almost forsaken by the soul; or is raised in the air by the energy of the spirit; or shows the force of interior movement in other unusual ways; so that he

who suffers these things, is sometimes thought by the ignorant to be troubled by an evil spirit, or to be intoxicated.

10. *Tenth*, corporeal apparition of Christ and of the Saints. Whereas in the two foregoing degrees the soul forsakes all earthly friends, it is just that it enjoy the sight of those in heaven. But an apparition becomes visible or sensible outside rapture and ecstasy, when the soul can make use of the exterior senses, and that by the ministry of Angels in a misty and assumed body. An apparition of this kind however is not to be coveted, because it is very much exposed to diabolical illusions.

11. *Eleventh*, imaginary apparition of the same. This is more perfect than the former, and takes place through the species and likenesses of things that we have already, and have derived by the exterior senses, or through new species infused by God or by Angels. It is wont to happen as well in sleep as in waking, whether a man be in full enjoyment of his faculties, or be deprived of the use of the exterior senses.

12. *Twelfth*, intellectual vision. This is merely spiritual, and is performed by God alone in the understanding, sometimes adding to himself angelic ministry. This vision is said to be received in the depth or the height of the mind, that is, in the intellect, not as a reasoning faculty, but inasmuch as it has simple intuition.

But it generally takes place through given species, with addition of a certain supernatural light.

13. *Thirteenth*, vision of God in mist. This is the first mode of intellectual vision by which, passing over all creatures and forsaking all likenesses of even supernatural mysteries, we are borne towards God as incomprehensible and inconceivable and unintelligible to us, and are wholly absorbed in that ocean, as it were, of infinite essence, which we are ignorant of. But the mist is a mystic light, to which access is not open, in which God is said to dwell, which can neither be seen nor approached by reason of its surpassing brightness, and on account of the singular effusion of divine light. In this is placed every man who has been held worthy to see and know God by not seeing nor knowing; who sees God in not seeing, and knows him in not knowing, and says with the Prophet (Ps. cxxxviii, 6): "Thy knowledge is become wonderful to me: it is high, and I cannot reach it."

14. *Fourteenth*, admirable manifestation of God. That is, the second mode of intellectual vision, when the mist is seen through and the obscurity dissipated, and God glorious, not indeed in his majesty and splendor, but in a sort of experimental taste is felt and seen by ineffable and inexplicable handling, as it is called, more than by viewing. As this vision is most perfect, so is it most spiritual; for God appears in the very

depth of the soul, as if in a certain heaven and kingdom of his own, as it is written (Luke, xvii, 21): "The kingdom of God is within you." In some just persons it is wont to last for a long time, though not always in the same intensity; nay, it is even given to a few after the manner of a habit, that the soul, as often as it chooses, may concentrate itself on God, and remain united to him by vision and affection; wherefore this degree is by some called the spiritual marriage of God and soul.

15. The *fifteenth* and last degree, the third mode of intellectual vision, though it belong not to this, but to a future and blessed life, after which we sigh, is clear and intuitive vision of God. This is our reward exceeding great, this the supreme felicity of our soul complete in the association of all goods. But because according to the probable opinion of certain Theologians it has been granted to a few most holy persons, to the most blessed Virgin Mary for instance, to Moses, the Apostle Paul and Saint Benedict, even in this life clearly to see the divine essence; therefore the highest degree of contemplation appertaining to this life also has been not undeservedly placed in the clear vision of God. Thus is performed the ascent up this mystic ladder; the soul begins by pursuit of prayer to be raised from terrestrial to heavenly things; then, forwarding the march of the mind from meditation

to contemplation, it climbs aloft on the understanding and affection as on two feet, God giving strength, who watches the climber's effort from the top of the ladder, and supplies him alacrity and strength when failing through infirmity of the flesh. But as on Jacob's ladder no Angel was seen to stop, for all were either ascending or descending; so in this pursuit, not to advance is to fall back, and he who ascends not descends; because between progress and failure no middle state is found.

Chapter III.—Of the Love of God.

It is not here my design to teach the art of loving God, because there is no such art, but it suffices to begin to love; nor do I mean to teach the manner of loving God, for God is to be loved without measure; nor do I write of charity as a theological virtue, for that has been done already in this work; but since perfect union with God consists in charity, as has been said, and therefore necessarily depends on the exercise of love, I shall here briefly treat some questions regarding divine love, that we may be excited to true love of God, and may be enabled through it to arrive at blessed union.

§1.—*Of the Nature of Divine Love.*

1. Charity is the end and perfection of all the commandments; whatever has been written,

as well in the Scriptures as in the works of the Saints, is either charity or appertains to charity. Charity is a virtue entirely alienated from all earthly and present things, inseparably joined to God, inflamed with a certain fire of the Holy Ghost, from whom it is and to whom it is directed; unacquainted with all defilement and corruption, miserably liable to no vice, raised above all things that are carnally loved, the most potent of all affections, greedy of divine contemplation, always unconquered in all things, the sum of good actions, the safeguard of morals, the death of crimes, the life of virtues, the power of combatants, the palm of victors, the soul of holy minds, the cause of merits, the reward of the perfect. We ought to exercise this continually and devote ourselves to it diligently, for love depends more on works than on words, as is written (1 John, iii, 18): "My little children, let us not love in word, nor in tongue, but in deed and in truth."

2. But since love is twofold, of concupiscence and of benevolence, we love God by both; with the love of concupiscence, when we say to him (Ps. xvii, 2, 3): "I will love thee, O Lord, my strength. The Lord is my firmament, my refuge, and my deliverer. My God is my helper, and in him will I put my trust." But this love is far inferior to the other love, by which we, as it were, embrace God with benevolence, not on our

own account, or for our benefit, but for his own sake and for his glory, wishing him two kinds of goods, some of which are in himself, others for himself. The former are: being, living, power, wisdom, justice, mercy and other like attributes, which are nothing else than God himself. The latter are: honor, glory, sovereignty and obedience. We wish those to God, delighting ourselves in the contemplation that he possesses them and is most abundant in them. To the same we wish these not only with delight, but also with desire and joy, when they are present, saying with the Scripture (Ps. lxv, 4): "Let all the earth adore thee, and sing to thee;" and (Ibid. xxviii, 2): "Bring to the Lord glory and honor;" and (Ibid. lxiv, 2): "A hymn, O God, becometh thee in Sion." But when they are wanting we grieve and are distressed, and far as in us lies procure that they be present, and combat those who either deny these rights to God, or do not pay them, or cause them not to be paid by others, as the Prophet says (Ps. cxviii, 139): "My zeal hath made me pine away: because my enemies forget thy words."

3. True love, then, of a rational creature towards God is not a sort of simple friendship, but supernatural and incomparable, infused into our hearts by the Holy Ghost, who is given to us, drawing its origin from supernatural knowledge, which, residing in the will as on an imperial

throne, illuminates, perfects and directs the entire soul and its faculties. This is the noblest love, whose object is of infinite goodness, beauty and perfection, in comparison of which other loves are nothing. This is our treasure and our entire good, for we have nothing that is truly ours, except love alone. But we cause the loss of this good with irreparable detriment, when we divert to a creature the love which is due to God. Some think there can be pure, simple and unitive love without any operation of the understanding that may precede or accompany love; God, for instance, immediately touching and by the most ardent love uniting to himself the height of the will. But others contradict this saying, that the will is not directed to the unknown, and in its operation essentially depends on the understanding. Let Scholastics decide what is to be thought of this matter. The power of divine love is certainly great, and God can operate more in a soul united to him than the human understanding can perceive.

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§ 2.—*What May Incite Us to Divine Love.*

1. The *first incentive* of divine love is God himself. For he is the supreme good, than whom nothing greater, nothing better can be conceived. Whatever regards eminence, beauty, nobility, perfection and beatitude, most fully and simply harmonizes with God, and is God himself

with incomparable and wholly infinite excellence, majesty and glory, so that all created perfection compared with the divine is most imperfect, and may be reputed as nothing; and therefore God alone is affirmed to be, is alone called perfect, alone good, alone glorious, alone exalted and immortal. Accordingly, deeming God infinite, immense, incomprehensible and most amiable above all things, ought we not honor him with unparalleled love for his own sake alone, though he should have created none of the things that are? If we prefer a ruler to his subject, a rich man to a poor, and a learned to an ignorant man, although we may have had or may hope for nothing of good from them, would it not be extreme folly not to love God supremely, who is supremely good and supremely amiable? But if we wish to be reckoned with those who test love by utility, what can there be more useful to us than to love God? He is our salvation, he our beatitude, nor is there anything desirable that can be compared to him. He is the fountain and source of all goods, generosity to the needy, mercy tō the wretched, health to the sick, life to the perishing, wisdom to the ignorant, power to the weak, all things to all, satiating the desires of all in good things, and inebriating us with the torrent of his pleasure. Why, then, may we not honor him with supreme love?

2. The *second incentive* is Christ our Lord; "For God so loved the world, as to give his only-begotten Son" (John, iii, 16). And did not the Son himself "come to cast the fire" of love "on the earth?" For what could he do for us lost and ungrateful, and hath not done? His nativity, his infancy, his life and doctrine, his most bitter passion and most shameful death, his glorious resurrection and admirable ascension; in fine, his last coming, when he will come with majesty to judge the living and the dead, all his words and deeds, what else are they but continual voices preaching love, teaching love, demanding and exacting love from us? Assuredly by this incentive, if we are not stones, we are not only induced, but are drawn and compelled to divine love.

3. The *third* is the university of creatures. For heaven and earth, and all things that are in them, cease not to cry to us to love God, who for us unfolded the heavens, lit up the sun, consolidated the earth, poured out the seas, spread the atmosphere, arranged the course of the moon; who bestows and supplies bread to him who eats, motion to him who runs, growth to vegetables, sense to animals, reason to man; who, since he has created all things below for our use, hath also given us the Angels, that is, superior spirits, ministers and guardians.

4. In the *fourth place* come God's countless benefits, as well general as particular, which, like hottest fires from a glowing furnace, burst forth upon us, and excite flames of most ardent love towards our most munificent benefactor. Of this kind are predestination and election before the constitution of the world; creation, by which he gave us to be, live, feel and understand; integrity of bodily members, clearness of the senses and other gifts of nature, conservation, government, preservation from many evils, redemption, use of the Sacraments, justification, room for repentance, vocation to the faith and the grace of Christ; embellishments of all virtues, theological and moral; gifts of the Holy Ghost, knowledge of God and of ourselves, greater than has been given to very many others; perseverance in the way of his commandments, interior visitation, singular providence towards us, vocation to a spiritual and perfect life, merits of good works and hope of eternal life, and very many other special and secret favors, which can neither be numbered nor known by the most attentive man.

5. *Lastly*, to pass over others, the most efficacious incentive to divine love is the love of God himself towards us. For love is the magnet of love, and as material fire is enkindled by nothing better than by another fire, so love, which is compared to fire, can be excited in no other way

more ardently, than by close consideration of the immense love wherewith God has first loved us. But the divine love towards us is from eternity (Eph. i, 4): "He chose us . . . before the foundation of the world;" is constant (Jer. xxxi, 3): "I have loved thee with an everlasting love;" effective, for he created and conserves the universe on account of love; industrious, whereas, as Wisdom says (vi, 17): "She goeth about seeking such as are worthy of her, and she showeth herself to them cheerfully;" patient (Ibid. xi, 24): "Thou winkest at the sins of men for the sake of repentance;" efficacious, because he has given himself for us, and visits us with continual favors; ardent, fervent, and extinguishing in us all other love, even of offspring, even of consort, even of ourselves; having, in fine, the perfection of all loves of father, mother and husband, as it is written (Deut. xxxii, 6): "Is not he thy father, that hath possessed thee, and made thee, and created thee?" and (Isaias, xl, 15): "Can a woman forget her infant, so as not to have pity on the son of her womb? and if she should forget, yet will not I forget thee;" and (Osee, ii, 19): "I will betroth thee to me for ever."

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§3.—*Of the Fourfold State of Those Loving God.*

1. The *first state* is of active life, in which with affections yet unsubdued the soul beholds

God indeed from a distance, and as if tastes him running to the odor of his ointments, yet does not enjoy him to its wish and delight, because oppressed by the weight of carnal custom it falls to things of earth, and thrust back by the immense effulgence of the Divinity, it slides into its usual infirmity, carrying nothing with it, except a loving remembrance and desire of reaching thither, whither it can no way ascend, while the filth of earthly affections is not yet fully cleansed.

2. The *second state* is of contemplative life, to which the soul prepares its ascent by the extinction of vicious habits, by the suppression of its own passions and perfect renunciation of all things and of itself. Placed in this state it embraces God, and almost possesses him, by an act of love continued for some short time with great peace of mind. For, shortly after the soul had passed through the exercises of active life, it finds its bridegroom and endeavors to retain him with itself "till the day break and the shadows retire," and that time arrive, when divested of the body it may now cease to serve the body, and so may possess the beloved, as not to be any more forced to be away from him.

3. The *third state* is made up of action and contemplation. In it the soul separated from contemplation at the bridegroom's command goes forth into the fields and into the towns,

that by the word of preaching it may feed the Lord's flock, following the example of the good shepherd, who on account of the exceeding great charity, with which he hath loved us, descended to earth from the bosom of his Father, about to seek with great labors and to redeem with his own blood, the little sheep that had been lost. But it is necessary to be separated from contemplation from time to time, and to interrupt its act for a while both on our neighbor's account, and on our own. On account of our neighbor, when a superior calls and orders us to forsake contemplation; for quitting all at once it behooves us to obey, because "Obedience is better than sacrifices" (1 Kings, xv, 22). Next, that as far as we can, we may relieve our brethren in every corporal and spiritual necessity (Eccl. xvii, 12): "God gave to every one of them commandment regarding his neighbor;" and (1 Tim. iii, 13): "They that have ministered well, shall purchase to themselves a good degree." On our own account, that we may sometimes consider the vanity of the world, the shortness of life, the bitterness of hell, lest perhaps, through excess of presumption and security we may fall from the state of perfection, and the fall be the more severe the higher the place was whence we fell. Then, that we may render necessary duties to the body; for we are frail men, nor can we always be engaged in contemplation, like the

Angels of God, who use invisible bread, that we know not.

4. The *fourth* and final state is when the soul, longing with insatiable desire for superhuman and almost divine life, burns with so strong a fire of divine love that it is death to it to remain in the flesh, and it seems to it as if another hell to be in pilgrimage from the Lord. Therefore, it endures and solaces its exile in fervent zeal for the gain of souls to its most beloved Bridegroom and the accomplishment of his will. To a soul raised to this state, whatever it beholds is sad, because it hitherto sees not him whom alone it longs to see. These are its expressions: "Wo is me, that my sojourning is prolonged: I have dwelt with the inhabitants of Cedar: my soul hath been long sojourning" (Ps. cxix, 5, 6); and (Ibid. lxxii, 25): "For what have I in heaven? and besides thee what do I desire upon earth? . . . Thou art the God of my heart, and the God that is my portion for ever." Likewise (Cant. viii, 1): "Who shall give thee to me for my brother, sucking the breasts of my mother, that I may find thee without, and kiss thee, and now no man may despise me?" That is, the soul wishes, after having obtained the salvation of men, to return again to the contemplation of God and the possession of him by love; it longs to be dissolved and be with Christ,

and desires to be introduced to most blessed union with God.

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§4.—*Of the Qualities and Effects of Divine Love.*

1. There are innumerable qualities of divine love, innumerable effects and prerogatives, which we have not to discuss singly in this place. The principal are union and mutual adherence. For it unites man with God and transforms him into God, as Augustin writes: Each man is such, as is his love. Do you love the earth? you are earth. Do you love God? what shall I say? you are God." He says (Ps. lxxxi, 6): "I have said; you are Gods." For as iron, naturally black and frigid, when it remains in the fire, gradually loses its blackness and becomes all ignited; so the soul swallowed up in the flames of divine love is made one spirit with God, passing into that unity which the Lord Jesus asked of his Father, saying (John, xvii, 22): "Father, I pray, that they may be one, as we also are one." But from this unity proceeds mutual adherence, because God and man love one another and return love for love, and mutually wish and procure each other good things. Therefore, it is peculiar to friends to have identity of wishes and dislikes; to be glad at the same thing and sorry for the same thing; and whatever belongs to the beloved the lover considers his own, as be-

ing made the same with him and transformed into his likeness.

2. Again, love produces ecstasy, because it transports a man outside of himself, and transfers his whole affection to the object loved; then it begets forgetfulness of self, and causes a man not to seek his own interest, but that of Jesus Christ; nor allows lovers to be at their own disposal, but at that of another whom they love. Hence, it is the disposition of a true lover to think continually of the beloved, and always to keep him before the mind's eye, because love is the bond of spirits, nor would it link minds together, unless it joined their thoughts. Therefore, love so excites and fires the mind that it can think only of God, and strive to fathom everything most profound of his after the manner of the Holy Ghost, who is God's love, and "searcheth the deep things of God." This lover God meets not only during prayer, but even in exterior actions; for created things are to him as a mirror, in which he beholds the Creator.

3. Divine love is the knowledge of God, because love is an eye, and to love is to see; nor can it be that God offer himself not to be known to a friend very ardently demanding, and, as far as lies in him, procuring it. But this is that sweetness and unction of spirit of which it is written (1 John, ii, 27): "His unction teacheth you of all things." This is the wisdom

of the just, from which it generally happens that an illiterate man, on fire with the love of God, knows more about God than the most learned Divine destitute of God's love. This is that mystic Theology, namely, the savory and contemplative knowledge of God, celebrated by all, perused by many, understood by few, which the great Denis the Areopagite wrote, and some of the holy Fathers have explained, which can in a short time raise to the highest knowledge of God an unsophisticated man inflamed with his love.

4. Divine love so nourishes the soul as not to satiate it nevertheless; for (Eccl. xxiv, 29): "They that eat me shall yet hunger," he says. Therefore, the soul thinks nothing, seeks nothing but God, and the more it finds the more it desires him. For God is infinitely amiable, nor can he be loved as much as he deserves. Divine love is likewise most intrepid; it undertakes arduous things, is immovable in dangers, makes the faint-hearted courageous, shirks not labors, scorns difficulties, and measures them not by reason, but by desire (Cant. viii, 6): "Love is strong as death," yea, stronger than death, because even that has been conquered by love. A true lover of God cannot be vanquished. Love overcomes all things. Satisfied with itself, love seeks not reward; to it, as to their end, all precepts, all counsels are directed; by loving others'

goods it makes them its own, and all works, however trifling and of no value, it renders meritorious of eternal life, and whatever it touches it changes to gold.

5. Love is secure in the midst of reproaches, beneficent in the midst of grudges, calm in anger, unhurt in the midst of snares, strong in sufferings, modest in prosperity, constant in adversity. Love is all joyful, all delightful, all sweet and generous. Love pierces and softens; exalts and humbles; wounds and heals; kills and brings to life; the heart of a true lover always meditates on love, his tongue always discourses of love, ever recalls love to memory, ever enlightens the understanding, inflames the will, sanctifies the soul with love. Love knows not delays, performs great things; its force is immense, its power impregnable (Rom. viii, 35): "Who then shall separate us from the love of Christ? shall tribulation? or distress or famine? or nakedness? or danger? or persecution? or the sword?" Assuredly, if we be true lovers, "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Chapter IV.—Of the Soul's Union With God.

With God's favor we have arrived at the summit of all virtues, at the culmination of christian

perfection, at blessed union with God, to which all things, that have been hitherto written, tend and are directed. This is the last and noblest end, which we ought to aim at in every religious exercise, at which I pray we may be able at length to arrive, and repose therein, as far as is allowed to pilgrims.

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§1.—*What the Union of the Soul With God Is.*

1. Union, as the name itself indicates, is nothing else than that by which one is made of two or more. Therefore, we have to enquire how one may be made from God and the soul, and this union will be explained. And, *first*, this union does not take place in the soul's substance, by supposing that God is intimately present to the soul; for God is thus present to all things by reason of his immensity; or by saying that the soul loses its own being and is changed into God; for this is false and erroneous. Again, we do not here speak of union through grace and charity; for there are many just men, having perfect charity, to whom this mystic union has not been granted. It remains therefore that this union takes place in the soul's powers, namely, in the understanding and will; for these faculties of the soul reach God, and are united to him by their own vital actions, and in them contemplation and love essentially consist.

2. In this union the understanding, sprinkled with the clearest light of wisdom, beholds God as a certain whole, in which is all good, so that it cannot be diverted from him to anything else; and the will is constrained by the most ardent love, which, bursting forth after the manner of fire, seems to consume all things, so that the soul now lives not in itself, nor attends to natural actions, but with its whole affection passes into him, to whom it is united in the closest embrace. This is the "peace, which surpasses all understanding, peace, which the world cannot give." Here is the counter of the sons of God having "a new name written, which no man knoweth, but he that receiveth it" (Apoc. ii, 17). Here the spirit after the manner of Moses is called into a divine cloud. Here the Lord is felt in a whisper of gentle breath. Here Solomon sleeps and rests peaceful in his bride-chamber. Here stands "Benjamin a youth, in ecstasy of mind." Here the soul says: "It is good for us to be here." Here it is introduced into the cellar of wine, where it sings the nuptial song (Cant. ii, 16, 6): "My beloved to me, and I to him; his left hand is under my head, and his right hand shall embrace me."

3. This union can be made clear by various examples and comparisons. If a wild olive tree be grafted on an olive tree, it becomes partner of the root and fatness of the olive tree, as the

Apostle says (Rom. xi, 17). Thus by mystic union the soul is joined to God, as a sprout of one tree is inserted in the trunk of another, from which it receives nutriment, to bear fruit, not such as it would have previously produced, but like to what the tree in which it is inserted bears. In like manner the soul feels that it is taken up by God, and receives from him helps of grace and the most perfect love, by which it is made very like to him in purity of life. Then it understands the meaning of that of John (xv, 5): "I am the vine, you the branches;" and that other: "He that abideth in me, and I in him: the same beareth much fruit." Again, if two mirrors be set opposite to each other, one receives the image of the other and is received by it in turn. Thus when the soul by mystic union can say (Cant. vii, 10): "I to my beloved, and his turning is towards me;" then two brightest mirrors of the divine Majesty and of the human mind are placed opposite to one another; and the latter receives the brightness and heat of the former, so that its most beautiful image is seen in the understanding and affection. Finally, iron cast into the fire becomes ignited, but does not cease to be iron. Still it assumes certain qualities of fire; it was black, obscure and cold; and from the fire it becomes shining white, bright and hot. Thus the soul remaining in its being, on account of being united to God, who

is a consuming fire, becomes inflamed in a manner, and puts on his light, beauty and fervor; so that its word, as if the word of God, is "exceedingly refined," inflaming, and leading its hearers from the allurements of the world to the love of God.

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§2.—*Of Things Which Retard and Impede Union.*

1. "Many are called, but few are chosen." Many souls are sweetly invited to intimate union with God, who are very well adapted to it, and do not reach it, because no doubt they neglect to hear the voice of him who invites, languishing in wretchedness, and occupied about unprofitable things, from which they are either unwilling or know not how to be separated. Therefore, it is incumbent with all diligence to remove whatever can hinder or retard us from ascending to this high plane of blessed union. But the following are the chief impediments: Too great sensuality of nature in quest of conveniences and comforts, at least in affection, if impossible in effect—in food, drink, raiment, conversations, and other pleasures, which, though they may be free from fault, at least of the graver kind, yet render spiritual exercises difficult and distasteful; for divine wisdom (Job, xxviii, 13) "is not found in the land of those that live in delights;" and (Eccl. x, 1) "dying flies spoil the sweetness of the ointment,"

Next comes the excessive presumption of those who are austere in chastising the body, and are assiduously devoted to spiritual exercises. For on that account these are vainly puffed up, and judge and despise others, saying with the Pharisee (Luke, xviii, 11): "I am not as the rest of men;" and because they are full of pride, the Lord, who "gives grace to the humble" alone, turns away from them.

2. The scrupulosity, also, of some, curable by no repetition of confessions, by no rigor of satisfaction, is detrimental to union. For these have small confidence in the divine goodness, always uneasy and never secure, and "like the slain sleeping in the sepulchres." Likewise, inordinate affection of human favor, praise and complacence, when a man does what withdraws from the pursuit of perfection, because he fears to be despised, or cut off from the friendship of others, since it is written (Gal. i, 10): "If I yet pleased men, I should not be the servant of Christ;" and (Ps. lii, 6): "They that please men have been confounded, because God hath despised them." Immortification of self follows, when one does not fully renounce himself in the manner already explained. Then too great engagement of the heart, even in lawful things, because (Eccl. xxxviii, 25): "He that is less in action shall receive wisdom." Finally, excessive curiosity of the understanding by investigating and reasoning,

because (Prov. xxv, 27): "He that is a searcher of majesty, shall be overwhelmed by glory," and he who desires to be carried on to union, ought to seek nothing in his contemplation but what may inflame the affection and appertain to union itself.

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§3.—*Of the Impediments of Union—continued.*

1. As in the laborious ascent of a mountain, many things are met with which either prevent or delay a man from gaining the summit, so to those who desire by ascending to arrive at blessed union with God, which is a very high mountain, many obstacles are wont to occur, which cause delay in their progress and obstruct their course. The *first impediment* is want of perseverance. For some, after they ascend a short distance, if any hindrance or toil happen to them, at once turn back. Not to advance is to recede; and "no man putting his hand to the plow, and looking back, is fit for the kingdom of God." There are *others*, who in the ascent observe neither system nor moderation, wishing at one leap to reach the mountain's top; and these no doubt exhaust themselves in foolish labor; for it is necessary to begin at the bottom and pass through the intervening spaces, that is, to be purified, then to be illuminated and lastly perfected. *Others* carrying very heavy burdens on their shoulders, believe that they can ascend

thus laden. But these burdens are worldly occupations, which weigh down the soul and force it to turn back.

2. There are *others*, again, who, on account of the flies flitting by, which are idle and vain thoughts, abandon the journey they had commenced, when they ought rather drive them away with the hand of a holy indignation. There are, also, *some* who wander from the way going after these flies like children pursuing butterflies. There are, besides, *persons* who are at once terrified at the baying of the infernal hounds, to wit: who feeling some impure temptation either quit the journey, or do battle with the temptation itself, endeavoring to put it away from them; when they ought rather as strangers and travelers to despise the barkers and pursue their journey with increased speed. For if a traveler were to be arrested by every bark, trying either to defend himself, or to keep the dogs in check, both they would bark the more and he himself would retard his progress. There are *others also*, who coming to steep and inaccessible places will not reach a hand to him who can give them help; but confiding in their own strength fall and tumble to the bottom. Wherefore, it behooves frequently to recur to the aid of divine grace and to presume on nothing of one's self.

3. *Others* imagine they suddenly take their stand on the top of the mountain, when in reality

they still loiter at its foot; these refuse to climb, and beguiled by much labor always cling to earth. There are *some also*, who have reached the summit, but are immediately puffed up with vainglory, as if they had performed the journey by their own strength, and despise others in lower positions, and are therefore forsaken by God, and by a pitiable fall are cast down to the lowest condition, without any or with little hope of restoration. *Some* ascend either with bad intention, or through curiosity, in order to examine some secrets, or through vanity, that they may be able to say: We, too, have been there; or on account of the agreeable prospect of the place, that they may recreate themselves, not to please God and serve him better. But these at length find themselves miserably deceived; for they think they are on the mountain of God, when they are on the devil's mountain. *Others* are too much busied seeking the way in study and reading, that they may know how to discourse of it and teach it to others; and these ever remain in the lowest place, knowing good and not putting it into effect.

4. *Others*, after they have entered on one path, forthwith turn aside to another either through fickleness, or because they think it easier, and these never reach the summit. *Others*, moreover, while they ascend look back, and if any one in-

vite them to descend, they soon forsake the journey commenced; who afterwards reascend with so much the greater difficulty, the longer they are detained in lower paths. Therefore, it is necessary to leap back speedily, and though the body on account of its numerous necessities may be sometimes beneath, let the heart at least be above and fastened on the mountain. *Very many*, too, in the ascent make many and large expenses by continual bodily penances; and these, wanting discretion, render themselves incapable of ascending.

5. There are, also, *some* who, when they have ascended, imagine they are never to come down thence, but trust that they shall always dwell there in perpetual abode, as in an hereditary right; and these, under God's disposition, often fall, that they may know their frailty and be humbled in the fear of ever falling; for God's grace placed them there, and will cause them to remain in the same place as long as it shall please him. *Lastly*, *some* are found too precipitate and striving to go in advance of their guide, which is the grace of God; and these, in punishment of their presumption, are abandoned and go astray. For it behooves us with the greatest vigilance to guard our heart, and carefully to observe the visitation of divine grace and be guided by its impulse, neither too slowly nor too quickly; believing ourselves unworthy to lie at the base of this

mount, much more to ascend to its summit. For the deeper a man will be humbled in his heart, the higher shall he be drawn.

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§4.—*Of the Preparations and Dispositions Necessary for Union.*

1. Many are the preparations, by which a soul is disposed and fitted to arrive at intimate union with God. The *first* consists in works and exercises of the active life, and in practices of all the moral virtues. *Secondly*, detachment from all creatures is requisite. For, since two opposites cannot subsist together, the soul cannot receive the light of divine union, unless it drive out of itself the darkness of creatures, namely, all attachments and affections towards them. Then each one ought to flee from himself and live without himself, that he may live in God; for the farther he recedes from himself, the closer shall he come to God. But we shall attain to that, if we practice perfect renunciation, of which we have already treated. Solitude of mind and interior silence are likewise required, that is, a certain mental divesting and total despoiling of all images, which do not represent the beloved, so that the spirit may be entirely free and at rest from troublesome cares and ideas, and may possess God alone, stripped of all concern, and free from all desire and disengaged from all anxiety of created things.

2. We should, also, resign and perfectly offer ourselves to God, with total indifference to any ailment and pain whatsoever of body, to every disgrace and confusion, to every penalty and privation, to this or that habitation, to this or that service, to the want of all sensible grace and devotion, in fine, to death and to all that can happen to us in time and in eternity, so as to be prepared to endure even the pains of hell for the glory of the Lord, provided we fall not from his grace. Indifference is to be practiced likewise in what regards our spiritual progress; for neither ought we be attached to virtues themselves and good works, except as far as God's good pleasure is accomplished in them. We should do, indeed, all that lies in us, but the issue and success of the matter is to be awaited from God with the utmost tranquility. But because union is a select and singular gift of God, it ought to be asked of him with fervent and constant prayer, as it is written (James, i, 17): "Every best gift, and every perfect gift is from above, coming down from the Father of lights." Ejaculatory prayers or aspirations are particularly necessary, by which practice the soul is so lifted up that it is hardly credible how quickly it conceives a sense of God and arrives at the wished-for union with him. In fine, the three preceding sections contain nothing else but a preparation of the soul for union; on which account all that is written therein ought to be carefully read over again.

3. But that the powers of the soul may be proximately disposed for union, the soul itself ought to be first exempt from every appetite, even the slightest, so that it may in no way advertently assent to known imperfection. And the will ought to be devoid of all inclination towards things temporal, natural, sensual, moral, supernatural and spiritual, reserving immediately to God alone its love and affection. For every, even the smallest, attachment to anything is like the remora, a very small fish, which, if it fasten on a ship, stops and holds it in mid course. Exactly thus it is wont to happen to many souls, which, as ships laden with the riches of good works and of virtues, on account of some very trifling gratification, never reach the port of union, to attain which nothing more was wanting than to withdraw from some silly trifle and put away from themselves the hindrance of a vicious attachment. In like manner the memory ought to be prepared and kept free from all impression of thoughts, which can allure to anything outside God, although it may appear good and useful, not reflecting on any object, but resting in the remembrance of God alone. Finally, the understanding is rendered fit for union, if it be free from all corporal and spiritual observation; if it reject all visions, apparitions and revelations, though true and divine, because they are not a necessary means of union; if it truly

acknowledge its own baseness and the presence of divine grace, and be conscious to itself of nothing, on account of which it may blush at the exposure of the truth.

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§5.—*Of the State of Union.*

1. That sublime rapture, by which a soul is carried forward to most happy union, so that adhering to God it is made one spirit with him, can occur in two ways. For sometimes it is accomplished with our co-operation, sometimes without us; and thus a twofold union, one active, the other passive, is usually described by mystic writers. That is called active union, to which the spirit is raised in an active or human manner, by preparing itself for its reception with its own co-operation and effort. The passive takes place in a wonderful and more excellent manner, the divine spirit transporting our spirit and impelling it without any effort on its part, and raising it to intimate union with such force and efficacy, that even if it will, it cannot resist, nor can it escape the most sweet embraces of God, by which the soul, with the suspension of its faculties, is carried above itself, and is dazzled, pervaded, and absorbed by celestial light. But this union is not called passive, for the reason that the will is inactive and merely suffers; but because it cannot effect a union of this kind, unless it be furthered interiorly by God in a peculiar manner,

and aided by the service of the Holy Ghost. It holds itself therefore, as if passive, by receiving that movement of God which is itself, however, a sort of vital operation; and as his own pleasure draws each one, not by force or co-action, but willingly, so the will is transported with immense sweetness, which accompanies the efficacy of the heavenly mover. The first union consists in attachment and fruition. The first union is reached in the scholastic way, as they say, which is common, laborious and tedious; namely, by acts of the understanding, by the practice of virtues, and by ascent from creatures to the Creator; the second is reached by the mystic way, which is nobler, easier and short, and very brief, hidden from the wise and prudent, and revealed to the child-like and humble alone, to wit: by acts of the will and love, by burning and repeated aspirations.

2. But by whichsoever way a man may arrive at this blessed union, he is certainly most blessed who is found worthy of so great a boon. Inasmuch as a soul raised to this state is in a wonderful manner pervaded by the divine effulgence which goes forth from God, and being set on fire by God intimately united to it, it proves that it is a kind of God, as iron in glowing heat wonderfully resembles fire, and possesses its properties. But its faculties are introduced into the boundless solitude of the deity, so to speak,

where the will perceives God with ineffable sense; and the understanding, with the loss of all distinction and variety of things, and transcending all likenesses, even the noblest, contemplates God while most wisely ignorant of him; for it does not clearly behold him as in heaven, but by a lofty species of ignorance; namely, by that irrational and senseless wisdom, so much celebrated by Saint Denis the Areopagite, it knows him divinely. For our heavenly Father dwelling in us visits us by himself, and carries us beyond reason, and stripping us of all likenesses, draws us into our beginning, where we find only an immense, desert nudity, devoid of all forms or images, ever in keeping with eternity. Here the Father bestows on us his Son, and the Son pervading our understanding divested of images with an infinite splendor, which is himself, raises us up, that we may contemplate that light with intense gaze, though we cannot comprehend it. Here the soul lives with the life of God, since its operations, on account of its intimate union with God, are in a manner rendered divine, according to that of the Apostle (Rom. viii, 14): "For whosoever are led by the Spirit of God, they are the sons of God." Here the Holy Ghost lavishes himself on the soul, absorbing the soul itself, and inflaming it wholly with the immense ardor of divine love, and gluing our love together with himself, and drawing us into the

same fruition and beatitude with himself, as it is written (Cant. ii, 16): "My beloved to me, and I to him;" and also (Gal. ii, 20): "And I live, now not I: but Christ liveth in me," because, indeed, what is mortal in us is swallowed up by immortal life.

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§6.—*Of the Effects of Union.*

1. The *first effect* is a mystic annihilation of the soul, which takes place in the longing union itself, and by unitive love with the immense and incomprehensible abyss of the Deity, in which the soul is swallowed up and in a manner annihilated, as a drop of water falling into a flask of wine, or a spark flying into a great and widespread conflagration. But this annihilation is understood mystically, improperly and figuratively; not that the soul ceases to be and is reduced to nonentity; but because by unitive love all its antecedent habits and imperfections are taken away, so that nothing of them remains; and the soul itself so lowers and humbles itself before the supreme and infinite Deity, that it can say with the Prophet (Ps. lxxii, 22): "I am brought to nothing, and I knew not."

2. The *second effect* is the death of the soul, not indeed physical or common, but spiritual and mystic; namely, that death of which we sing (Ps. cxv, 5): "Precious in the sight of the Lord is the death of his saints;" desirable death, of

which the Apostle says (Colos. iii, 3): "For you are dead, and your life is hidden with Christ in God;" death, by which the soul, though it does not depart from life, does however from the sense of life, and transcends the figures of corporeal likenesses rushing upon it, saying with holy Job (vii, 15): "My soul hath chosen hanging, and my bones death." This death Saint Bernard ventures to call the death of Angels, which would that we may die, that passing with Christ crucified from this world to the Father, the Father himself being revealed to us, we may say with Philip (John, xiv, 8): "It is enough for us."

3. The *third* is liquefaction of the soul (Cant. v, 6): "My soul melted, when (my beloved) spoke." For in a secret manner God in intimate union pours himself into the longing soul, and melts it, dissolving all hardness of heart, and wonderfully transports it to the contemplation of celestial joys, the taste of which so affects the lover, that whatever humors are in the body seem to be melted and resolved into tears of love.

4. The *fourth*, fervor and languor (Cant. ii, 5): "Stay me up with flowers, compass me about with apples: because I languish with love." There is One whom I love, whom I desire, after whom I sigh, by whom I am satisfied, by whom I am refreshed; nothing besides him has any relish, any sweetness for me. I burn with excessive ardor, I swoon and languish. Because no

doubt the soul having entered into the darkness (Ps. xcvi, 2), and being united to God, longs for his clear presence, to which as it cannot attain in this life, it burns with such fervor and from fervor falls into such languor, that it completely swoons, and admitting no consolation cries out continually with the Spouse (Cant. v, 8): "Tell (the beloved), that I languish with love;" and with the Apostle (Rom. vii, 24): "Who shall deliver me from the body of this death?"

5. There are, also, several other effects of mystic union, and those hidden and recondite, which no man knows but he who receives them. Of this kind are suspension of the powers of the soul, silence, spiritual intoxication, the sacred kiss, which the spouse in the Canticles sought; taste, touch and embrace of the divinity; the entrance of God into the soul, that no language can express; interior speech of God to the soul pronouncing hidden words, which it is not given to man to speak; ecstasy, rapture, transport of mind and many other things, which I willingly pass over; for unction will instruct on all these effects those who may be worthy to be raised to such a height. Which I pray may be our lot through the grace of God, Amen!

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§7.—*Of Daily Renewal of Union.*

1. Though union be a gratuitous gift, and what the Scripture says in another sense may be

affirmed of it (Rom. ix, 16): "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy;" still, because it does not exclude our co-operation and God does not refuse grace to one that does what lies in him, according to that of Matthew (vii, 7): "Ask, and it shall be given you; seek, and you shall find: knock, and it shall be opened to you," therefore, in the conclusion of this treatise, I thought it would be worth my while to add the method of always living in God, and of daily renewing union, as well for those who have been already worthy of this greatest favor of God, that they may not lose it, as for others, who have not yet been able to ascend to this lofty height, that they may reach it sooner.

2. After finishing, then, all the exercises which regard preparation for contemplation, we ought to aim at truly and perfectly living and remaining in God. But this will be done by two virtues, by lively faith and ardent charity; and first we must believe that we are in God and that God is within us, as it is written (John, xv, 5): "He that abideth in me, and I in him, the same beareth much fruit." Next, we must take measures to remain in him, keeping the powers of the soul and the senses ever confined to God, so that in all we may happen to hear, see and taste, we may regard God present, in holy simplicity and humility considering all things both

ill and good, not as from creatures, but immediately from God, and referring them again to God. Then, from all occurrences whatsoever let us derive God's glory and good pleasure, and our own and our neighbors' salvation; since we know and hold by certain faith that we and all creatures are in God, because we have renounced and shut ourselves up in God; and thus no creature can affect us without first affecting God, who is our sole and ineffable good, more closely associated with our soul than the soul is with the body.

3. After these we shall, inflamed with divine love, approach the divinity and the exercise of union, which shall be done in this way: Falling down before an image of Christ crucified, we shall, with the eyes of faith, behold him and worship him as truly present. And because we daily fall into some defect, even after blessed union with God, and he suffers no imperfection, however slight in him, to whom he is to be united; therefore, we shall ascend to the divinity through the most sacred wounds of Christ, as he himself says (John, x, 9): "I am the door; by me if any man enter in, he shall be saved: . . . and shall find pastures." And, first, we shall moisten his sacred feet with tears, immersing ourselves and all our sins, and whatever intervenes between us and God in his wounds; with an ardent desire of embracing all virtues, and of

crucifying all our faculties and powers with Christ; with full confidence, too, that he has swallowed up all our defects in the immense ocean of his superabundant merits, and entirely forgiven us. Next, we shall draw nearer to his holy hands, which he extends to us in token of friendship, and there excluding from our heart all cares and distractions and all creatures, shut ourselves up in God and God in us, so to speak, with our collected strength, and with our senses within the most sacred wounds of his hands. Then we shall ask the Father to remove from our memory, by his infinite power, all extraneous images, and fill it with himself and divine images. We shall ask the Son, by his eternal wisdom, mercifully to enlighten our understanding with the knowledge of the supreme and uncreated good, and of his benefits, and of his will, and of our own nothingness. We shall ask the Holy Ghost, by his incomprehensible bounty, entirely to transport into himself, to absorb and inflame with the most ardent charity our will and all our affections. Finally, we shall beseech Jesus crucified, that he may deign to strip every faculty and sense of ours of all phantoms and vices, and simply and purely to unite and shut up himself entire in them and them in him.

4. All this being done two faculties, to wit: the understanding and the will, are to be aroused. And, first, we shall excite the understanding to

know the sovereign goodness and excellence of God, and the stupendous works of love which he has condescended to show us, especially those benefits which he has bestowed on us through his only-begotten Son. Afterwards we shall inflame the will to love him whom we know to be the supreme good, and who has so much loved us with eternal charity. With our whole affection, then, we shall love him with disinterested love, that we may be divested and free of all love of created things, however holy and necessary they may seem; because these cannot be loved with God, who claims our love for himself by the highest right; and Christ our Lord died for us, poor and naked, on the cross. We shall likewise love him with pure love, which chiefly consists in mortification of all passions, in true regulation of all the soul's faculties, and in immunity from all impediments and imaginations. Also with ardent and efficacious love, that may absorb and almost consume disinterested and pure love, and make us one with God, and render us as if insensible to all things that are not God; from which it may occur that wherever or with whomsoever we may happen to be, we can always abide with God.

5. Inflamed with this threefold love, we shall draw near to the most sweet heart of Jesus, manfully collecting within us all the senses of the body, all the powers of the soul, as if we

were dead to all things. But in this abyss of most ardent charity we shall, *first*, in the simplicity of our heart most freely offer ourselves with all creatures to God, to undergo every adversity, pain and distress in time and eternity, even the pains of hell, for love of him, that he may entirely perfect and accomplish his will in us. *Secondly*, we shall ask of God all the gifts he has that we need, in order to enjoy him alone in his disinterested and infinite love. We shall ask, also, perseverance in all good, and all things necessary for the salvation of the living and the dead. *Thirdly*, we shall conform ourselves to the divine pleasure by desiring, if it should be agreeable to it, to live in the poverty and misery in which Christ lived, and to adorn our disengaged soul with those virtues with which he was adorned. *Fourthly*, we shall raise up our heart, and pray to be inflamed with that love with which Christ burned, that being thus conformed to him according to his humanity and divinity, and rendered God-like, we may be most happily united to him without any medium. Thus leaving outside whatever has been created, and not having a feeling or thought of ourselves we shall transfer and immerge ourselves, replete with burning love, into our most delicious God, as one drop of water is absorbed by the sea, so that thenceforth we can never more be found by any creature. Thus thinking we shall be without any

thought, knowing without knowledge, loving without love; and we shall be made by grace what God is by nature. In fine, thus united most purely with God, we shall feel and experience those things that can be neither spoken nor written, nor have entered into the heart of man, namely, ineffable goods and known to the experienced alone, which God has prepared for those who love him.

This is the goal of sanctity, this the pinnacle of perfection. This is that one thing which Christ taught to be alone necessary; this is the end towards which we ought to move and hasten. This is the gate of Paradise, this a foretaste of eternal felicity; this the delight, this the repose, this the beatitude of our soul as well in this life as in the next; this our reward exceeding great, namely, intimate union with God, to which may we be mercifully conducted by Jesus Christ the Son of God, most sweet Bridegroom of our souls, who with the Father and the Holy Ghost liveth and reigneth God in supreme and perfect unity for ever and ever. Amen!

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